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# LOCALITY OF DISEASES

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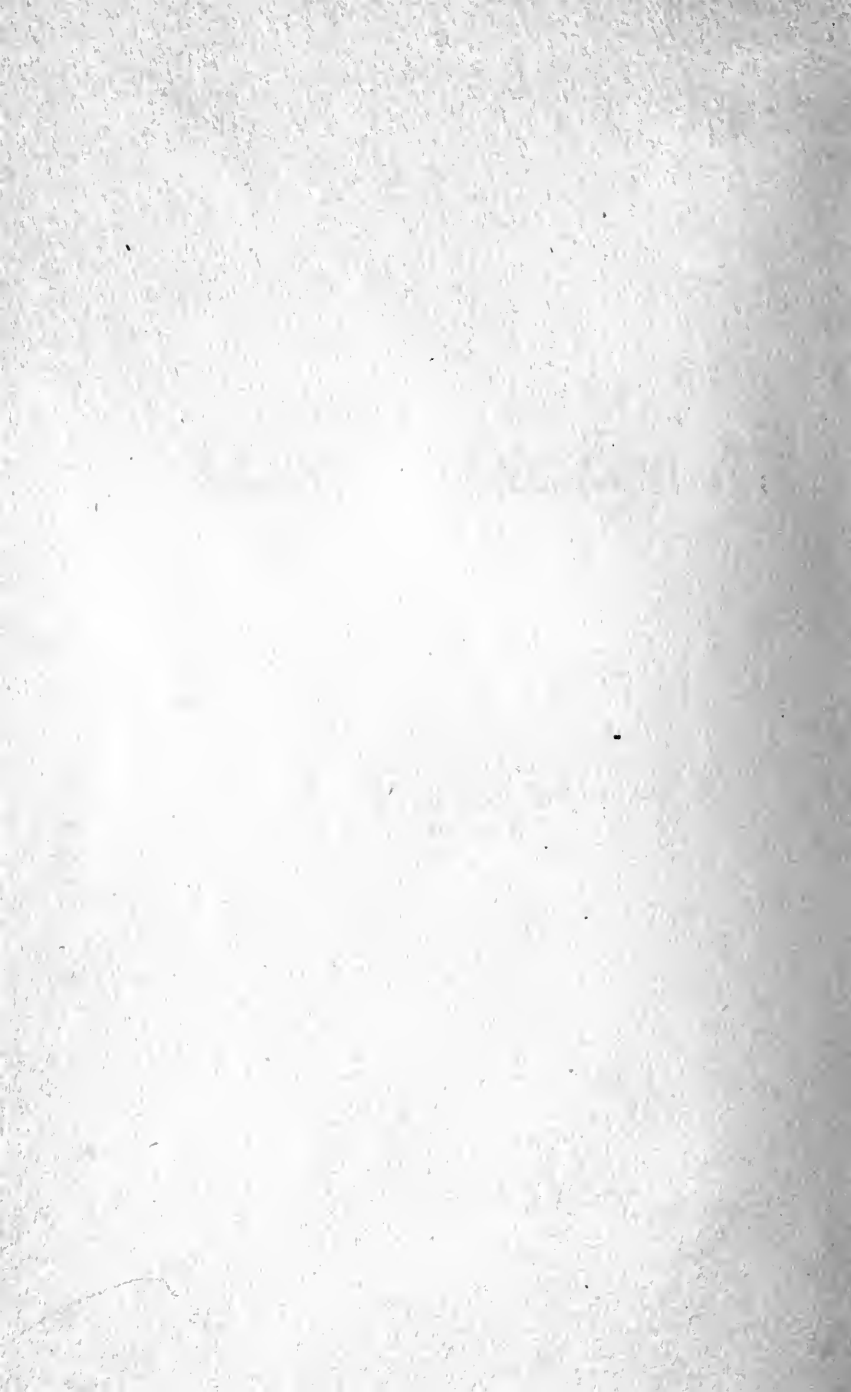


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## Blood and Nerve Diseases







# BLOOD AND NERVE DISEASES

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HOW TO CURE THEM WITHOUT DRUGS

BY

Dr. Axel Emil Gibson

Author of "Diet, What it is, and What it is not", "Sugar and Salt, Foods  
Poisons", "The Meaning of Electric and Magnetic Foods", Etc.



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"The day is sure to come and not very long in its coming, when it will be as much a disgrace to be found out sick as it is now to be found out drunk."—Herbert Spencer.

"The laws of Nature, which are the angels of the Most High, and obey his mandates, are hastening on the time when a child shall die a hundred years old, when sickness shall fade from the world, and with it the sins of the soul."—Ralph Waldo Emerson.

"Give me health and a day, and I will make the pomp of emperors ridiculous."—Ralph Waldo Emerson.



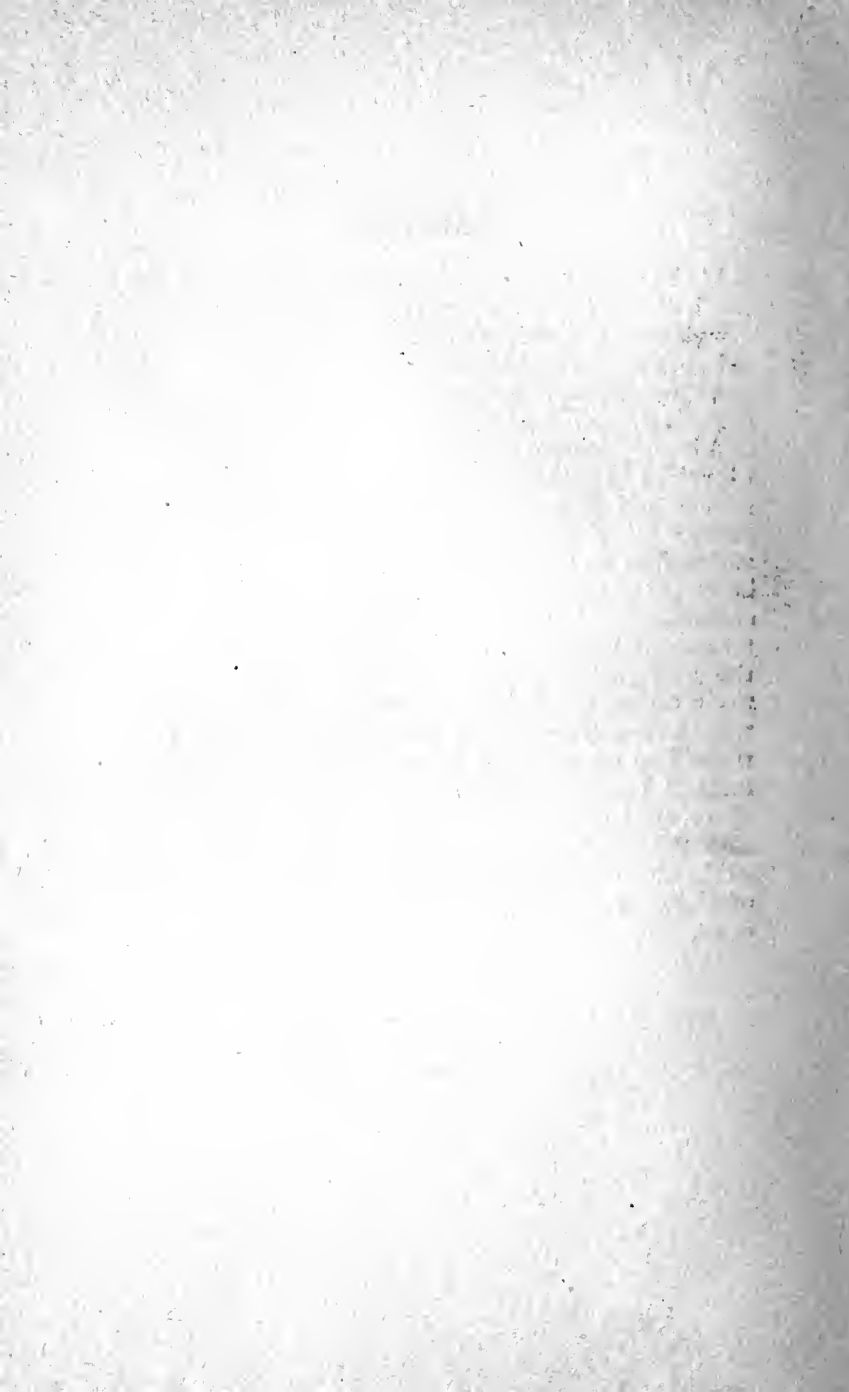




## PREFACE

If the veins and arteries be permitted to represent the hydraulics of the body, so the nerves and their ganglia hold the position of a living, interacting network of currents, combining through a system of dynamic conduction every cell and fibre of the entire organism. And, as these supply the rivers of blood and lymph necessary for the nutrition, secretion and excretion of this complexity of structural life, so the nerves and ganglia provide the conduits of nervous energy by which the levers and pistons, the wheels and pulleys of this engineering miracle—the physical body—is energized. And, furthermore, as the whole ensemble of physiological activities receive their sustenance, adjustment and protection by and through the constructive processes of the blood and nerves in their undisturbed relation to the system, it follows that a knowledge of the needs and necessities of these two agencies of organized life covers the sum total of human health-therapy. The adjustment of these vital relations and their harmonious co-operation with Nature's finer forces on every plane of existence, through the agencies of mind, of diet and of physical culture, forms the subject-matter of this book.







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## CHAPTER I

### THE HISTORICAL AND BIOLOGICAL ORIGIN OF THE GREAT BLOOD DISEASE

There is a legend recorded by the Oriental writer Trascatorius, A.D. 1521, where the origin of the word "syphilis" is connected with the pagan deity Apollo, who, as punishment for a crime committed against Nature by a sheep herder by the name of Syphilus, inflicted upon the transgressor this leprous malady. This suggests the possibility of the disease having its biological origin in an act of human-animal commingling under the play of conditions and environments that would give rise to the virus of progressively deepening tissue-degeneracy, characteristic of this disease.

The earmarks of syphilis have been recognized under various names in the earliest recorded life history of almost every race. There is a Chinese account of it in the writings of Hoan Ti, as far back as 2637 years before the Christian era; and in Old India reference is made to it in a treatise upon medicine by an author by the name of Sucrutas, 400 years B.C. Moreover it has been proven by the French author, Abbé Brasseur de Bourbourg, through his study of the language of the tribes of the Valley of Anahuac, that syphilis was known in America prior to its discovery by the Spanish explorers. But scientifically reliable clinical records are not in evidence before the year 1494, when a veritable epidemic of syphilis swept over Europe, starting in the army of Charles VIII of France, who at that time was besieging the city of Naples. This city seems to have become a center of infection, from which the disease was carried under the dif-



ferent names of "Maladie de Naples," "Morbus Gallicus," "Lues Veneris," "Mal Anglais," etc., to every court and capital of the Old World.

The distinction, however, between syphilis and gonorrhea, between chancre and chancroid, between venereal disease as a local, self-determining affliction through the infection of personal contact, and syphilis as an inherited, constitutional condition, was first made by Dr. Philip Recard of Paris, 1831, and Prof. Benjamin Bell of London, 1852, followed by Dr. Bumstead of New York, 1861. From that time on acquired syphilis and inherited syphilis on the one hand, and syphilis and gonorrhea on the other, have been treated as distinct afflictions with apparently no sustained biologic links of transmission connecting the one with the other.

Though great medical authorities have offered many theories with regard to its real origin, the biological *raison d'être* of the disease is still in the dark. In his painstaking analysis of the syphilitic biogenesis, Dr. Acton of Edinburgh advances the opinion that the virus showing the character of degenerate animal tissue indicates an origin through the inoculation from low degenerate types of life. Its character of basic decomposition and relative painlessness, notwithstanding its continually deepening tissue mortification, involving the most vital and best protected structures of the system, masks the real seriousness and fatal progress of its processes until the organism, if not rationally assisted, gradually collapses under the inroads of this living death,—retrogressive life swallowed up by progressive death.

The following data, made available through the Census Bureau of the Great War, will furnish a reliable survey of the conditions that prevail in our physical, mental and moral relations to the great social scourge of syphilis.



Syphilis is responsible for not less than twenty per cent. of the world's insanity, with over 25,000 people living in the insane asylums of this country in consequence of its influence; while in England the menace grips one out of every 250 of its population as hopelessly lunatic, with a yearly increasing contingent of 150,000 children mentally defective.

Furthermore, this disease is responsible for one-half of the world's still-born babies, and the leading factor in the majority of mentally and physically deformed children; while the mortality statistics, published by the United States Census Bureau for the year 1917, show that out of every 100,000 inhabitants of this country 150 die yearly in consequence of syphilitic infection.

This leviathan of human decrepitude has the power to project its fatal influence into the distant future, and strike with degeneracy and annihilation the hopes and destinies of yet unborn victims, visiting with grim, scientific certainty "the iniquity of the fathers unto the third and fourth generation."

In a late report Dr. Prince Morrow, a famous syphilis specialist, describes syphilis as the captain of the men of death, destroying annually more human lives than any other disease. He proceeds to show that in ten per cent. of all marriages one of the parties is syphilitic, and that eighty per cent. of surgical operations on the pelvis of women are due to gonorrhea and syphilis.

Lastly, but most important of all, is the fact that this blight upon human existence can be only removed by bringing into play the creative agencies of Nature's finer forces.

For, after all, it is the combined ignorance, on the one side of the patient, and on the other of the physician, that gives to this disease its character of incurability and terror. Life can be redeemed and reconstructed only by the agencies of life, not



by amalgamations of crude, inassimilable minerals, and the serums of decomposed and decomposing micro-organisms.

We have a living and perfectly justified faith in the power of innate human nature, when thoroughly aroused, to redeem its own pledges, and re-install the individual into his lost estate of health, usefulness and happiness.



## CHAPTER II

## THE DISEASE IN ACTION

While the subject of syphilitic morphology is still debatable, the major percentage of the world's medical authorities favor the opinion that syphilis is a germ disease, and typified by the protozoon *Spirochæte Pallide*, which in terms of characterization occupies a position between *Bacillus Tuberculosis* and *Bacillus Leprac*. Its order of retrogressive tissue metamorphosis and deadening structural degeneracy strongly bears out the clinical similarity that exists between the three mentioned afflictions in their respective methods of attack.

Following the syphilitic inoculation comes the initial chancre sore, developing the characteristic papule with its soft center and hard, indurable gristly base and edge. This chancre sore bears a striking resemblance to the sore following upon the familiar vaccine inoculation, and the subsequent development of high temperature and feeling of general malaise goes to prove, that there exists strong points of similarity in the morbidity of the two conditions.

The first line of physiological defense by which the organism tries to resist the syphilitic attack is found in the chain of lymphatic glands established at every important center of the vascular circulation. In consequence we find the closely adjoining lymph glands, located in the groins, begin to swell and indurate, followed by a spreading of the symptoms to the more distant lymph glands of the armpit and the neck. The striking characterization of the attack is the appearance in the swollen structures of large, formative epithelioid cells, amongst which



are found the ominous **giant cell**, the central phenomenon in every deep-wrought morbidity of epithelial tissues, such as cancer, tuberculosis, leprosy and bubonic plague.

The appearance some two or three weeks later on the skin of the **roseola** symptom indicates that the attack has reached the sympathetic nervous system into which it has forced its way over the defeated gland structures occupying positions of defense between the point of inoculation and the vitally important thoroughfare known as the thoracic duct.

After the disappearance of the roseola, a period of weeks, months or even years may intervene in apparent physiological tranquility. Yet the poison is active on interior lines, masked by its method of **anæsthetizing, by the very morbidity of its virus, the tissues under attack**. It is the same system of warfare introduced on the late European battle fields in the form of gas shells, and with the same life-smothering effects. And, moreover, it is the discovery and application of a physiological gas mask, by which to immunize the stifling body cells in the syphilitic field, that the **salvarsan** and **neo-salvarsan** serum compounds are trying to accomplish.

However, the syphilitic invasion continues to spread over new and interior fields. Having partially put itself in control of the lymphatic exchanges and the sympathetic nervous apparatus, the **syphillide** deepens its attack into the zone of skeletal tissues, and proceeds to break down the very bone structures of the system, which then soften and decompose into a white, purulent discharge, at first absorbed and neutralized by the lymphocytes and phagocytes of the blood, but, as the vicious activity increases, establishes its own pathological channels of elimination through the syphilitic crater-sores characteristic of the disease, and the ever running, **virus-draining ulcers**.



The strategy in the syphilitic advance is as effective as it is undiscoverable. The keenest microscope and minutest chemical analysis have been unable to detect the real power at work behind the scene. The blood taken from the syphilitic sore contains no new or altered elements that can account for the intensely destructive virility of the disease. The only difference so far to be ascertained consists in the greater percentage of the white blood corpuscles and a corresponding diminution of the red. The syphilitic *spirochætes* as a pathologic phenomenon exhibits nothing which in any way is more hostile to life than what is transmitted into the human organism through the inoculation of vaccine and tuberculin.

The real menace of syphilis lies in its strange power to compel the system to react in terms and under conditions that lead to its self-destruction. Having its normal channels of elimination dammed up, the system must either permit a passage through living vital structures for its morbid sewerage or drown in it. And this fatal expediency brings into play the night-side of organized life, turning the very agencies of systemic survival into riotous forces bent on their own destruction. Hence the weird power of the disease to mimic symptoms of almost every affliction to which human flesh can give rise. "Syphilis is a great mimic," said Dr. Osler in one of his clinical dissertations, "and prepares many a pitfall for the unwary practitioner, especially in its later congenital manifestations. Cancer of the tongue, lupus of the throat, sarcoma of the neck and scrofula of the lymphatics have been found in due order to resolve themselves into the syphilitic type. Know syphilis, and all things clinical shall be added unto you." It is with this elusive, masquerading demon of human pathology that the medical science has been grappling for a thousand years,



and yet finds itself no nearer in its effort of redeeming human society from its mentally, morally and physically degenerating influence. Every new medical discovery merely seems to bring out new and still more formidable aspects of the condition with which we are fighting.



## CHAPTER III

THE SIGNIFICANCE AND DEEPER MEANING OF THE  
FAMOUS SALVARSAN EXPERIMENT

Until recently the classic medical treatment of syphilis has consisted of Mercury, modified and alternated with the Potassium-Iodide compound. The partial destruction and demoralization, however, of the vital and structural constitution of patients thus treated has been a source of stimulation to the scientific imagination of the doctors to discover some more reliable remedy with less disastrous reactions to the "cured."

Finally, Professor Ehrlich of Germany, as the crowning result of his series of 606 clinical experiments, introduced a new remedy through which the syphilitic world is to receive its lasting salvation. The very name "salvarsan" is a derivative from the Latin word *salvare*, which means salvation, and indicates plainly the faith the Doctor himself placed in his prospective cures. That the remedy, however, did not bear out the bold prophecy of its name is demonstrating itself with disastrous surety in the constantly increasing numbers of its ominous mistakes. The long trail of human sufferers, with their lives hopelessly wrecked through the ravages of "unforeseen reactions" from the arsenical serum treatment, is comparable only to the similar effects that followed the tuberculosis cures of the once famous but now obsolete Dr. Freidman discovery.

Now salvarsan, though a highly complex agent, has its main curative value in the twenty-five per cent. arsenic which enters its compound. Its power of affecting syphilis lies in the affinity between the



arsenic atom and the albuminous accumulations in the syphilis-invaded tissues. And, as it is these albuminous deposits in the syphilitic field that cause the blockade of the involved lymph-spaces and capillaries, which in its turn leads to vascular stagnation and decomposition of tissue, it follows that the initial action of salvarsan upon the syphilized system and general pathological condition of the patient must at first be very gratifying. But the improvement, in the very nature of things, can of course only be temporary; for the action of salvarsan does not exhaust itself in its attack upon the albumin in the syphilitic field, but imparts its destructive influence to every tissue and viscera that holds albumin in its structure. Hence the cerebral disturbance that plays such havoc with the majority of the patients that submit to the salvarsan treatment, and the nervous breakdown which is always expected by the physician, and medicated against. For the arsenic of the salvarsan compound extends its affinity to the iron of the blood with the subsequent rupture of its red blood corpuscles. It is this action that gives rise to the bio-chemical disturbance which constitutes another characteristic reaction attending salvarsan serum-therapy. And, furthermore, it is this fact that lies back of the distressful symptoms of cerebral congestion that the patient experiences, and the œdema, or accumulation of serum in the body cells, which may lead to gangrenous conditions of the tissues. Late reports from Rhode Island's Infirmary give at hand that gangrene and general tissue mortification are so frequent afflictions amongst the salvarsan patients that they are recognized as characteristic to the treatment. Furthermore, the amputations made necessary through these pernicious changes are very hazardous, owing to the fact that the adjacent tissues,



through the destruction of the red blood corpuscles, are more or less demoralized.

Not long ago a report from the Royal Infirmary of Hull, England, described the after effects of salvarsan upon patients so serious that further treatments have been ruled out by the hospital physician. The epileptic attacks and convulsions, which are other clinical symptoms characteristic to the treatment, indicate the morbid influence salvarsan holds over the sympathetic nervous system. Again the continuous loss of albumen to the system, caused by the arsenical affinity of salvarsan, makes the patient subject to albuminuria and recurrent disturbances of structures, extremely vital to his existence, as, for instance, the supra renal capsule; while on the other hand the dehemolizing of the red blood cell through its loss of iron, threatens him with such grave conditions as systemic necrosis, dilation of the vessels, cyanosis, hemiplegia, rigor mortis, convulsions, and a score of other abnormalities.

In my personal experience I have material for filling page upon page of the most distressful case reports. I know of entire families that have been wrecked, both physically, mentally and morally, from the effects of these treatments. Under the intimidation of a **positive** Wasserman test every member of a certain family were subjected to the treatment, with the blighting consequence of a general feeling of fear, suspicion and demoralization entering the household. The children became anemic and weak minded, and, in place of developing into healthful and useful boyhood, degenerated into hopeless invalidism with failing vision and loss of teeth and hair. The other day a man told me of his brother, who, having shown positive reactions to the Wasserman test, yielded to the persuasions of his physician and submitted to a course of the salvarsan treatment. After the twenty-first injec-



tion his condition became so grave that his removal to the hospital was deemed necessary, where, after three days of continued salvarsan injections, renal convulsions and death overtook him. But the point which especially compels our notice is the startling fact that the Wasserman test, obtained from the patient upon his entering the hospital, still gave the positive reactions. In other words, after twenty-one consecutive salvarsan treatments the patient still was in the relentless grip of syphilis! Now either the Wasserman test must have been both negatively and positively unreliable, or the salvarsan treatment utterly inadequate to deal sanely and safely with the ailment of the man.

In his exhaustive treatise on the therapeutic value of salvarsan, the noted Japanese physician and scientist, M. Hirano, finds the supra-renal glands particularly threatened by the treatment. And, when realizing that these glands are of the most fundamental importance to the vital economy of the body, controlling through their reactions every process of physiological chemistry, it is readily seen what deep going disturbances the administration of this treatment may cause to human life. Even the most radical and optimistic elements of the medical profession themselves admit that, summed up in its entirety, the reactions of salvarsan upon the organism is of a compound character and not yet under scientific control. The drug must be watched like a wolf in a barnyard, and every untoward circumstance to the patient under treatment, as cold, exposure, excitement, error in diet, etc., may all of a sudden give rise to disastrous pathological developments. The reduction of the red blood cells, the absorption of the body albumin, and the undermining of the supra-renals are among the absolutely indisputable consequences which the use of salvarsan brings upon the patient. And it is undeniable that



out of these conditions almost every complication endangering human life may arise.

The saturation process which a complete salvarsan treatment calls for will reduce the patient to a veritable arsenical-mercurial compound in himself. In his monograph, "The Treatment of Syphilis," Dr. Oswald T. Dinnick, M.D., F.R.C.S., of Edinburgh—late in charge of the venereal department, Royal Free Hospital, London, England—has given a most exhaustive and instructive demonstration as to the formidable intensity of the salvarsan medication. "The recognition of a primary sore," writes Dr. Dinnick, "is the signal for an intravenous injection of one of the arsenical compounds. Coincidentally with this injection, which may give rise to an aggravation of the sore, is given an intramuscular injection of a soluble preparation of mercury, to be repeated at three day intervals, while a careful watch must be kept for symptoms of mercurial intolerance. The arsenical course should extend over fourteen weeks, full dosage being given. In the last seven weeks of this course, an insoluble mercurial preparation replaces the soluble one, and is given coincidentally with the weekly injection."

"At the conclusion of this course the patient is placed upon a 'Hutchinson-Pill-treatment' in combination with Grey powder and Dovers powder—with three times daily doses extending for ten weeks. On the twenty-fourth week of the full treatment a second course of seven weeks' intravenous injections is instituted. This course in its turn is now followed by seven weekly muscular injections of mercurial cream, at the conclusion of which the Hutchinson's pill is again resorted to in intermittent courses until a year has elapsed. It is necessary, however, to keep the patient under observation for two years while the clinical course is controlled by laboratory tests. It would be a praiseworthy precaution if the patient



could be persuaded to continue his mercurial treatment during the second year."

"Should the disease, however, renew its attack, the treatment must not only be renewed, but intensified. Intramuscular injection of soluble mercury to be repeated at three-day intervals. It is impossible to gauge clinically the extent of the specific activity which may give rise to Jarish-Herxheimer reactions, evidenced in cranial nerve paralysis within a few days after the arsenical injections. If visceral or arterial disease is threatening in consequence of the treatment, the mercurial should be combined with iodide, reinforced by intravenous mercurial injections."

"In connection with the arsenical treatment, the soluble mercurials should be replaced by metallic mercury, and injections of mercurial cream continued at weekly intervals for thirty weeks. Two courses of arsenicals are given of fourteen and seven weeks duration respectively. To this should be added short intensive courses of eight weekly injections that must be continued during a period of at least two years from the beginning of the treatment."

After reading this description of the salvarsan method of treatment, one is overpowered by a feeling at once of despair and hope,—despair over the frightful outrages a well-meaning but unreasoning dogmatizing science feels justified in heaping upon an individual, and hope in the possibilities of human nature if found to be strong enough to evercome the effect of such medication, and left to the restorative processes of natural agencies. A constitution that can endure such a saturation process of poisonous medicines has triumphant chances for recovery, if there is still in its possession some undemolished natural reserve forces.



## CHAPTER IV

## PHYSICAL CULTURE VERSUS MICROBE CULTURE

As already referred to, in its action upon the lymphatic secretions the syphilitic virus differs in no essential degree from the virus contained in the inoculation cultures of most of the standardized drugs of our serum therapy. The syphilitic virus depends for its intensity upon the intensity of the individual receptivity and sympathetic response which govern the initial syphilitic infection. The entire nervous system, under the excitement of the situation, opens every center of life and consciousness to the reception of the virus. Hence the power of the latter to penetrate the deepest recesses of individual nervous life.

But, though the extraordinary shock may bring Nature on her knees and lay the organism open to the influx of the virus, the case of the individual is by no means hopeless. If aided by the powerful agencies of universal Nature in the form of pure air, pure water, pure food, proper exercise, and the avoidance of any indulgence that may embarrass and obstruct the vital exchanges of the organism, Nature at once proceeds to rally from the shock and to call upon her constitutional reserve forces to offer systemic resistance to the invasion. And of the agencies which, perhaps more than any other, helps Nature in her work of restoration is calmness of mind, abstinence from any form of excitement, especially sexual, and a supreme hope, fully justified by scientific certainties, that Syphilis is curable; that it has been cured; and that there is nothing in its virus



that cannot be neutralized by the release and systematic operation of Nature's finer forces.

The supreme fact in regard to health and disease is this: that any form of disease, from a cold to a cancer, registers the attack of poisons upon a system, organized or inorganized, either from without, through environments, or from within, through what we eat, and followed by the counter attack of constitutional reserve forces called out and brought into action as efforts of systemic self-defense. For every function of our organism is under the protection of "defensive fluids"; powerful "hormones" general cellular secretions; secretions of the "ductless glands"; the antidotal and phagocytic action of the lymph and blood cells; the physiological body-guard called "opsonins," and other forms of physiological defense,—all tremendous agencies of power, adequate to deal triumphantly with every derangement in the life of an organism, barring, of course, the fatalities of accidents, natural old age and protracted reckless medication!

Now what we term symptoms is the physiological disturbance caused by the effort of our native defenses to neutralize and expel, through the different organs of elimination—the lungs, the kidneys, the bowel, the skin, etc.,—the poisons attacking the system. The normal organism is a vital centrifuge, and the cough, the abnormal nasal secretions, the pimple, the hay fever phenomenon, the boils, diarrhoea, etc., are the waste products thrown out from the system. Should the centrifugal action of the "emunctories"—the organs of excretion and elimination—be too feeble for the task, the poisons are collected and stowed away in the form of internal tumors—"physiological garbage cans"—where the degenerate mass is sealed up and prevented for a longer or shorter period from spreading the infections through the general life of the system.



We have already seen how the virtue of salvarsan consists in its affinity for the albumin wreckage in the syphilitic field, and its power to temporarily relieve the system from the overflow of its bursting sewers. But, so far from removing the syphilitic menace from the system, it has practically only locked it up in its tissues. Like two wrestlers, grimly clutching each other's throats, and in the deadlock of the struggle unable either to separate or to destroy each other, so the disease and its remedy, amalgamated into one unit-substance, becomes a new menace to the imperiled life of the organism.

In other words, the patient treated by salvarsan holds the same position as would the United States if the latter were overpowered by anarchistic forces, and in her distress appealed to Japan or Mexico to come to her aid. The choice would lie between surrender to internal or external foes. So with the salvarsan cure: the neutralization of the *spirochaetes pallida*—the syphilitic poison—means also the neutralization of the vital, constructive, rejuvenative forces of the system. The human body, through the imposition of a mocking metamorphosis, has become transformed into a new specimen of evolution—a phenomenon of chemicalized and organized syphilis!



## CHAPTER V

## THE SILENT BUT MIGHTY FORCES OF NATURE

In its struggle with any form of disease, the system needs just one thing,—more fighting power. But this power can be generated and rendered available only through the reciprocal association of the individual with living Nature in terms of sun and air, food and action, moral principle and self-control. And amongst them all perhaps self-control is the one most to be emphasized, as without this attribute the laws of life and health have no basis or possibility for their sustained application. Adjustment of means to end, of supply to demand, of opportunity to necessity, under the directing agency of reasoning intelligence and moral self-government in relation to food and drink, work and recreation, furnish the only guaranty for permanent health of mind and body.

Now as to the meaning and value of food, the patient must bear in mind that the chemistry of the stomach differs in no essential way from the chemistry of the chemical laboratory, and that reactions arising from incongruous food mixtures, inside the body, are in no way less hostile to life and health than those that take place outside the body. A mixture of fruits and starchy vegetables, of cereals and sugar, of meats and dairy products; if not neutralized in the system by powerful constitutional reserve forces, will give rise to reactions of alcohols and alkaloids, of bacterial acids and ptomaines, which, by adding poisons to the organism, lessen disastrously its vital power of resistance.

Hence the purpose of diet should not only be to



select nourishing foodstuffs for the patient, but to so combine these foodstuffs that fermentation and decomposition, with the subsequent reactions of poisons, becomes practically impossible. And as a primary rule for such a diet it is deemed absolutely necessary to eliminate all sweets and acids from the daily bill of fare. Even fruits must be removed from the main meals. But, as natural fruits are necessary for bodily health, they may be enjoyed as meals in themselves, and at bedtime, if the stomach be empty.

Furthermore, in a constructive diet no predigested, sterilized, bleached, chemicalized, patent-sifted, fried, or over-seasoned foodstuffs must ever be allowed; while, on the other hand, at least once a day the patient should be served some fresh vegetable salad, selected from such vegetables as lettuce, carrots, young onions, turnips, water cresses, spinach, bull nettle, parsley, celery, and especially garlic. Another meal should consist of some well cooked root vegetables, pulses or tubers, like potatoes, peas, beans, celery root, artichokes, with or without meat, fish or egg. A third meal could be made up by a pint of cow's or goat's milk, fresh from the animal, and enjoyed with some well cooked grains, such as rice, wheat or corn. If at bedtime the patient indulges in some fresh fruit,—apples, pineapples, grapes or oranges, according to their seasons,—his system will be able to generate, in unhampered, digestive serenity, all the elements of power sufficient to sustain a successful campaign against any poison that either may threaten to invade the body or may already have invaded it. As to stimulants, it must always be borne in mind, that any stimulation which has not its source of power in either water, air, food or exercise, is a mere whip on the nervous system, capable of releasing and spending nervous energy, but with no power to renew or regenerate it.



Chemical stimulation holds the position of the spendthrift, who, in order to cover his increasing expenses, proceeds to draw checks on his main capital, with reckless indifference to the consequences of inevitable insolvency which must follow.

Nor should we regard Nature as a pauper, depending for her vital success upon medicinal concoctions. Evolution, not less than history, testifies abundantly to the fact that the individual attained his highest physical powers far before the drug store made its appearance. The drug store sprang into existence in response to needs caused by violation of vital laws, and is sustained by these very violations. By obedience and loyalty to the laws of his own being, the individual would have no more need of the drug store, than the animal of the jungle would need the care and support of a zoölogical garden. Hence it is the drug store that depends on man for its support rather than the man on the drug store. Left to herself, unadulterated and unimpoverished by the ingenuity or ignorance of the food chemist, Nature is adequate to deal successfully with the most serious situations of sickness, providing that no naturalizing, irritating, stimulating or intoxicating remedies are allowed to demoralize, or cross-wire, her constructive aims.

For Nature in her own divine, evolutionary virility is altogether a different manifestation than Nature as overpowered, substituted and prostituted by a continuous exposure to concentrated remedies, standardized to act in one direction, but incidentally and unexpectedly reacting in another. In this dilemma the patient stands trembling before the problem of his case; on the one hand swayed by fear of his own threatening condition, which must be assisted, and on the other by the fear of the mortal chances he takes with drastic medication. It is this fear, so strikingly analyzed by Shakespeare in Hamlet's im-



mortal soliloquy, that "makes us rather bear those ills we have than fly to others that we know not of," and "thus makes cowards of us all."

The same notion of "total depravity," by which orthodox religion tries to stunt the moral freedom and growth of the soul, is used by orthodox medical science to discredit and subdue the vital, constitutional independence of the body. And it is this vassalage under professional, medicinal despotism that keeps the mind of the patient, already enfeebled by suffering, in the nervous negative attitude, which blurs the native clarity of his discernment and unsaddles his judgment.

It is because of our ignorance of the Titan forces that lie back of human life that we have largely lost faith in them, and consequently also lost our power to invoke their healing and regenerative agencies. Yet the point which the patient himself must decide is whether to choose Nature or her medical substitutes. For it must be realized that Nature only responds to the stress of necessity and to the positive self-recognized need of her healing powers. And the only way to elicit her grandest energies is to give her free and unobstructed opportunities to enter the attacked field and to break the gathering crisis. It is easy to strengthen our faith by a glance at the triumphant, recuperative powers that sustain and heal the imperiled lives of the animal and the savage. A hunter-naturalist once told me that a stag, which he shot in the shoulder, but failed to kill, and which a couple of weeks later he succeeded in trapping, had managed to heal his wound by what is called the "first intention," while the bullet was still lodged in his shoulder, disinfected and isolated, though without the "first aid" either from the surgeon's knife or the druggist's bottle. Another story came to me from a Red Cross nurse who knew of a soldier lost in



"No Man's Land" during an entire week, with his body literally riddled by shrapnel, and rolling himself up and down in mud-filled shell holes, while sustaining himself on what fragments of food he could find in lost knapsacks, until at last he was picked up by a search squad and brought to his trench. Though covered by ugly wounds, his condition was found to be miraculously well. A thick layer of mud had stuck to his body like a cast of plaster of Paris, protecting his sores from infection without the need of any surgical attendance. Mud and fasting had done the miracle—plus the constructive, creative and regenerative agencies which under the signature of Nature worked with tireless energy upon every cell or center of the organism. And it is lately recognized by orthodox medical science itself that the real curative functions of even the most powerful disinfectant consists in arresting, through isolation or exclusion, the putrefactive action of microbes rather than in adding healing power to the cell.

However, drugs have their uses as long as humanity insists upon violating the laws of Nature and of life. Like revolutions and wars, medicine depends for its usefulness on the infraction of constructive laws and the subversion of normal relations. If men obeyed the principles and laws of their nature, medicine would be not more needed to human life, than strikes, revolutions and wars to industrial life. It must have been the realization of this fact that prompted Plato to exclude the doctor and the lawyer from his ideal Republic. Yet as long as people continue to break the laws of life,—the laws of the true, the good and the beautiful,—their decaying tissues will need the surgical excavation and the medicinal stimulant.

But the office of the physician should not only be to meet the medicinal needs of the sick and the suffering, but to give such instructions to his patient



that the latter may thoroughly realize the causes that brought him into his corrupt condition, coupled with a knowledge of how to live so as to avoid the disgrace and misfortune of recurrent ill health. Herbert Spencer's statement may then be realized, "that some day, in a not distant future, it will be as much a disgrace to be found out sick as it is now to be found out drunk."

The attitude which most physicians hold to Nature is absolutely wrong. The physician should make clear to his patient that in her true, undefiled state, Nature is self-sustaining and self-sufficient, and that the individual in his own cell-world has all the elements and powers that make health not only possible, but inevitable. But on the other hand it should also be realized that inasmuch as health is the legitimate expression and fruit of life, so the observance of the laws of life is not less indispensable to health than the laws of vegetative growth are to the productiveness of the soil. Life, to perform its finest work, must have its vital exchanges kept free from obstructions.

There is no greater menace to life and health today, and nothing that more surely undermines the faith of a patient in the restorative powers of his own constitution, than to regard Nature as a vast, blundering mass of irresponsibilities and caprices—a jaggling world machine, at once advancing life and destroying it, while the individual himself is made to pose as a defenseless victim, depending for his physiological integrity upon the ingenuity of medical science to suppress or lop off such "anatomical abnormalities" as the vermiform appendix, the adenoids, tonsils, duodenum, the thyroids, lower colon, turbinated bones, coccyx, etc.,—structures whose main value and purpose, according to some advanced anatomists, are merely to serve as excellent opportunities for experimental surgery.



If half the psychology, which at present is brought to bear upon the popular mind against the adequacy of Nature to protect herself, had been used to bring about a realization of her independent, self-recuperative power to heal and to sustain life in every aspect and expression of evolution, the success of individual cures, independent of medicine, would pass beyond the scope of our most daring hopes.

If, in place of rushing headlong to the drug store for some rapid firing "symptom smotherer" in the form of a nerve-lashing stimulant, sensation-deadening narcotic, or liver and bowel agonizing cathartic, the individual, in the moment of need, would calmly and intelligently have tried to ascertain the cause of the disturbance, and then resolutely and by natural inhibitive methods, proceeded to remove it from his life, he would not only be able to smother the symptoms, but so thoroughly immunize his constitution that any future recurrence of the attack would have been impossible.

The most deplorably helpless phase in the entire drug situation is the demoralization of the individual in relying upon his physician to help him out of his distress, without the latter instructing him about the hygienic and dietetic mistakes and general indulgencies which in the great majority of cases are back of the disease. As long as the physician, either by ignorance or indifference, encourages his patient to indiscriminately indulge in any food or mixture of food put before him through the misplaced ingenuity of a well-meaning but ignorant cook,—ignorant about the first vital principle in digestive chemistry,—the physical, mental and moral integrity of the race stands serious chances of becoming extinguished.

Self-knowledge, self-determination, self-respect, have more to do with the restoration and preservation of health, strength and beauty than all the



serums and tonics of the world's pharmacopœia. The human will, energized by faith and virtue, is the greatest of all tonics; but its mandates must be based on an enlightened judgment and on definitely constructive and moral motives. Without self-determination and moral restraint man's physical health, at its best, is an unstable quality, and may forsake him at a time when he should be in the best of his life. The maintenance of perfect health demands the operation of every faculty of human nature—mental, moral and physical—which alone can bring into play the creative sweep of Nature's finer forces.



## CHAPTER VI

## THE PHYSICAL CULTURE PROGRAM

The human body, with its complexity of lymphducts, veins, arteries and capillaries, constitutes a most elaborate irrigation system, by and through which every tissue of the organism is kept supplied with nutritional elements in terms of blood and lymph, and at the same time is drained from old, used up and discarded material, such as broken down cell structures, devitalized blood and vitiated lymph. In connection with this we have a physiological sewer system equipped with ducts and valves through which the cellular refuse and metabolic garbage is emptied into the big cloaca of the bowel, the kidneys, lungs and skin.

It is easily seen of what tremendous importance the intactness and perfect running order of this drainage system is to health and life. And just as a house with leaking sewers would threaten the life of the dwellers, so a stoppage or leakage in the numerous drainage tubes and filtering membranes of the body would spell vital disaster to the individual.

Now the physical culture exercises, or health gymnastics, introduce one of the great restorative agencies by which the circulation of the blood and lymph can be kept at a speed adequate to carry on the physiological exchanges to the point of highest efficiency, and to keep the channels free from deposits of clogging sediment. The exercises which reach the deepest centers of life, and hence the most effective in promoting nervous and circulatory efficacy, are contained in the following movements:—

Early in the morning, while yet in bed, push the



cover down over the feet and assume the sitting posture, with the head as far down toward the knees as possible. Then return to original position to repeat the movement some twenty-five times, or until exhaustion is in evidence. At the end of this exercise reverse the position—keep down the back and throw the feet over the head.

Next, swing the lower limbs across the bed, using the hip as a fulcrum for the movement, while vigorously kicking straight out into space some twenty or more times in succession.

Then, standing erect, swing the arms around the head in the Dutch windmill fashion, exhaling and inhaling deeply, and, with arms swinging freely, maintain the rate of four strokes of the arms to each single breath. Make sure of complete inhalations and exhalations in rhythmic order with the movements. Then rest, and repeat the combinations in groups of seven. Stop before fatigued.

Bend deeply forward and backward successively ten times, while vigorously pounding the sides of the body with the hollow of the hands. Then rest and repeat the movements another ten times.

Plant feet firmly on the floor, then swing the arms vigorously from right to left over head, allowing every joint and ligament in the anatomical structure of the body to yield its fullest scope to the movement. Repeat some thirty times.

But perhaps the most effective of all movements, to insure perfect equalization of circulation, is what has been called the "Delsarte system of exercises," by which is meant to assume the quadruped position of the body and walk on hands and feet. The blood and lymph, during the daily upright body posture, is influenced by the law of gravity to flow downwards, thus tending to accumulate in the lower borders of the inner organs of the body, and, in case of weak circulation, cause congestion in the pending



tissues of the liver, kidney, bladder and lungs, and thus bring about a prolapsed condition of stomach, bladder and bowels. This condition, which more or less interferes with the normal functionings of the secretory glands and the physiological exchanges, is to a remarkable degree counteracted by the horizontal position. On the same basis it is a great assistance to the equilization of the general circulation to sleep with the head some six inches below the level of the feet.

Finally it must be kept in mind that walking out of doors, with the hands freely swinging in rhythmic order with the movements of the feet, is one of Nature's greatest recuperative evercises, and should be enjoyed at least two hours daily. It must be remembered, however, that no exercise should be carried beyond the point of fatigue, and, furthermore, as a person's digestion is influenced by the general condition of his body, he should never go to the dining room when tired and used up. The best preparation for a meal is to lie down on a couch some five or ten minutes—face down and deeply relaxed, so as, by giving a temporary release and rest to every organ of the body, to insure the condition of poise and power to the system for the success of its great task of digestion and assimilation. Between the last meal and the time of retiring a short walk of a mile should be enjoyed, making the sum total of the day's walking cover some six miles. This should be followed by a few short, relaxing exercises, such as stretching of arms and legs, bending head deeply forward on the chest, tensing and relaxing of muscles, deep rhythmic breathing before final repose in bed. To insure perfect sleep lie down first on the left side for a few moments, then turn on the back, changing the position over to the right side within a few moments, and, with a feeling of sinking through space, close the eyes and surrender to sleep.



## CHAPTER VII

## WATER AS AN AGENCY OF CONSTRUCTIVE POWER

Water is the cradle of life. In its fluid organism is held suspended every element or principle that makes for life, health and power. It is also the great world purifier, maintaining the balance of vital elements by absorbing and neutralizing the poisonous gases accumulating in the atmosphere. So immense is the disinfective power of water that the River Seine, in which the City of Paris pours the enormous output of her daily sewerage, already at a distance of three miles away from the city has become fit to drink. The self-regenerative action of the water has succeeded, in the course of a couple of hours, to disinfect this avalanche of reeking corruption, and restore it to its original purity and wholesomeness.

Applied to the human body, the purifying action of water is not less astounding. The patient should therefore subject himself to the different phases of hydrotherapy with the interest and living faith which the power of the water truly justifies.

Every morning before breakfast the patient should take a "half bath" by sitting down in a tub of blood-warm water, just high enough to cover his hips. The bath should last about five minutes. To add to the disinfecting power of the bath, a tablespoonful of powdered sulphur should be whipped into the water. To prevent any possibility of taking cold, and at the same time to greatly increase the tone and resistance of the tissues, the patient should follow up the bath by a quick immersion of the exposed parts into a tub of ordinary cold water, and a thorough rubbing with a rough towel or palm of



the hands over the entire body. Having dressed himself with the exception of the feet, he should spend from five to ten minutes running over wet grass or gravel. After this the feet should be well dried and thoroughly massaged with *Iodex ointment*. A little dry sulphur could be dusted in the shoes twice or thrice a week.

Once or twice a week the patient should take a Turkish bath, including the "salt glow" and steam room, but never remain in the bathhouse over night, as the air in these establishments is fairly laden with impurities. Yet the patient should always take time for a couple of hours' thorough relaxation and equalization of temperature before leaving the place.

Once a week the patient should take an Epsom salts bath,—a pound of Epsom salts dissolved in a tub of warm water. Another bath, also to be taken weekly, consists of one-half pound baking soda dissolved in a tub of hot water. The time for each bath should not exceed twenty minutes, and should always be followed by a rub with a coarse towel over the entire body.

Of no less importance to health is the "internal bath,"—the rectal enema. Every morning or evening, according to his convenience, the patient should inject into his bowel at least three quarts of hot water, duly observing the three indispensable conditions: to take as much water as the bowel can hold, as hot as it can be borne, and kept in the bowel as long as it can be endured. The position may be either on the right side or on his knees and chest. The flow should be gentle, with the bag not more than six feet above the patient. Care should be taken never to strain at stool, but, by twisting the body from side to side in a squatting position, try to bring about a full bowel movement. To be constitutionally effective, the enemas should be taken daily during a period of at least three months.



The great curative value of the internal bath lies in the power of water to absorb toxic substances from the body tissues. It is this same quality that makes water the great cosmic purifier, absorbing and neutralizing the poisonous gases that emanate from the earth and fill the atmosphere with deadly miasma. Either on the earth in the form of rivers and lakes, or in the air, in the form of rain or snow, water constitutes the great vital factor, restoring purity and health to the atmosphere we breathe.

The patient should never fail to utilize whatever external agencies of water that may come within his reach of opportunity. If living near the ocean, he should try to take daily baths, especially where the seaweeds are thick and the water warm. Seaweeds, like sweet water tulies, being heavily charged with natural iodides, have a great curative value in the treatment of blood diseases, and it is the iodide in the tulies that constitutes the main value in the mud baths served at our natural springs.

The bath should, if possible, always be followed by exposure of the naked body to the air and sun, though it may be necessary to screen off the sun at intervals to prevent shocks from the actinic rays. Half an hour's exposure to sunlight a day, the head covered with blue or green gauze, is sufficient to ensure safe results.

If the patient should suffer from running ulcers, these should be carefully dressed after each bath. A safe dressing consists in swabbing the ulcer with bichloride of mercury, using one large tablet to two quarts of water, after which it may be treated with a twenty per cent. silver nitrate solution gently applied to the sore and surrounding skin, by the use of a twist of absorbent cotton soaked with the solution. The bichloride may at times be substituted by peroxide of hydrogen—one tablespoon to four of water. However, this treatment should not be used



more than three times a week. After using the silver nitrate the ulcer should be dusted with aristol and covered with a ten per cent. solution of balsam of Peru in castor oil, over which is put a piece of sterile gauze held in place by a roller bandage.

Should the ulcer be very large and ill smelling, it should be carefully cleansed with potassium permanganate, just strong enough to form a pink solution.

The exposure of the ulcer to an electric light reflector or to the rays of the sun a few moments daily may hasten the healing, as the actinic or chemical rays—the ultra violet—possess the power of disinfecting the tissue from the invading microbes.

Another external treatment consists in rubbing "Iodex ointment" into the groins, under the armpits and back of the ears every evening upon retiring, melting it into the skin by the rays of a thermolite lamp.



## CHAPTER VIII

## THE DIETETIC PROGRAM

The first dietetic observation in the morning should be to drink a large tumbler of water, to which has been added the juice of one-half a lemon and a quarter teaspoonful of Squibbs bicarbonate of soda. This drink of sodium citrate constitutes one of the finest mucous removers, intended to wash out the catarrhal excretions that for years may have accumulated in the œsophagus and stomach. An hour after this stomach wash breakfast may be served. The beverage should be slowly sipped.

## BREAKFAST

The meals should be adapted to the respective seasons of the year. During the winter months the foods should consist of elements capable of generating adequate heat in the system. Hence a bowl of some thoroughly cooked cereal, such as rolled oats, rolled barley, rolled rye, unpolished rice, or corn meal, always with an onion, some parsley and a teaspoon of flaxseed cooked into it. A light seasoning with salt, or celery salt, is allowed. The cereal can be enjoyed either with a pint of fresh cow's or goat's milk, or occasionally with a slice of crisp bacon or soft poached egg. If the patient's digestion is good, Swedish health bread (rye krisp or knecke-brod) may be added to the breakfast—always to be remembered that the fruit should be eaten separately and before the meal. A small cup of black, unsugared coffee is allowed with the egg or bacon breakfast, but never when the breakfast consists of



**milk. Fruits, meats or coffee should never be allowed in combination with milk.**

During the summer months, such cereals as cornmeal and oatmeal are too heating, and should be substituted by some fresh fruit—especially blackberry, blueberry, gooseberry, strawberry, pineapple, cherry, huckleberry, and—in the fall—the grape and cranberry, which may be enjoyed with a soft egg or walnuts. These fruits may either be served raw or stewed, according to the digestive powers and idiosyncracies of the patient. If of the nervous, neurasthenic type, he should choose the cooked fruit, while if sluggish his system may need the electric stimulation contained in the natural, uncooked fruits. Fruit may also be enjoyed in salad form in such combinations as grapes, apples, pineapples and bananas, dressed with whipped egg and olive oil, or some home made nut cream emulsion,—preferably without bread or cereals, though exceptions in form of well dried out and toasted rye bread with unsalted butter is admissible. It is to be observed, however, that the fruit should be eaten alone as a distinct course, to be followed by the toast, if the latter is to be indulged in.

It is well known that the secretion of saliva is arrested by the presence of acids, and, as starch depends for its digestion upon the saliva, it follows that fruits and cereals should never be masticated together, but the one always to precede the other.

Watermelon, muskmelon, cassaba, may be combined with egg or nut dressings like the fruit, though it is very important never to combine melons of any kind with fruit of any kind. As succulent fruit does not require any other liquid than its own juice, furthermore, as fruit does not tolerate coffee, the coffee should be eliminated from the summer breakfasts.



The following combinations will serve as samples of breakfasts:—

Cornmeal, oatmeal or rice porridge, to which has been added an onion, some parsley and a teaspoon of flaxseed, all well cooked together in a double boiler, should be served with whole wheat bread, as crisp, buttered toast. Another breakfast may consist of prunes, black figs or raisins, soaked over night, and heated to a simmer in the morning when served with some walnuts and crisp buttered toast. A third breakfast may be made from onion, garlic and parsley, well baked and smothered into an egg omelet, served with crisp toast and sweet butter.

### LUNCHES

Like the breakfasts, the lunches should be selected with due regard to the prevailing seasons—especially in countries with severe winters and corresponding hot summers. In countries like California or the States of the South, where the difference between the seasons is slight, the difference between summer and winter foods needs to be less marked. But, whether in the South or in the North, in California or in Canada, under a vegetarian or a carnivorous diet, there should always be some green, fresh salad vegetables combined with one of the meals during each day.

Hence, combinations like the following may be used for the average lunches: Lettuce—the great iron bearer—should be indulged in at every lunch, with the addition of some raw, grated carrots a couple of times a week. Sliced onion with parsley and—in hot summer days—ripe tomatoes, enjoyed either with a few walnuts, an egg or a small piece of lean meat—makes up another good lunch. At other times celery, water cress, dandelion, wild mustard, turnips, bull nettle, cabbage slaw, garlic, can be enjoyed in suitable combinations and in ac-



cordance with the bill of fare found in this book. However, some vegetables, when raw, do not tolerate each other, and have therefore to be taken separate and in connection with some neutral type of vegetable. Lettuce, celery and parsley go well with all meats and vegetables. Vegetables which do not go well together are the garlic, turnips, onion and cabbage, and should be taken but one at the same meal.

The raw foods are electric and therefore easily subject to idiosyncracies when improperly combined. However, they all combine with meat or nuts or eggs or cheese. Bread and unsalted butter, lettuce and parsley combine with all foods—except fruit dishes. As dressing may be used an emulsion of olive oil—two tablespoons to an egg, beaten thoroughly, and then stiffened by adding to it a teaspoon of lemon juice. The bread most likely to contain the entire grain is the Swedish health bread—"rye krisp." A glass of water sipped at the beginning of each meal should be the only beverage used at the table.

The lunch or breakfast may be substituted, if the patient feels inclined, by a pint of blood warm cow's or goat's milk, sipped with a spoon and combined with some well cooked cereal or unbuttered bread toast. On the other hand, if milk is taken as a table beverage, in connection with meat, eggs, cheese or butter, it will interfere seriously with the digestion of these foodstuffs. For milk is a complete food in itself, with its own field of digestion—the duodenum, or second stomach. Hence, as the ordinary stomach does not respond with digestive secretions in the presence of milk, the foods, such as proteids, which depend on the stomach for their digestion remain partly undigested and subject to fermentation or decomposition. The calf and the infant set an example for a safe milk diet.

It should be mentioned, however, that the patient may give his stomach a short, well-earned vacation,



and yet be able to maintain running expenses of his system, by living exclusively on milk for a week, using it at the rate of four quarts per twenty-four hours, and enjoyed at the rate of a teacup every hour during the sixteen hours of his waking time. The juice of half a lemon in a tumbler of water, with a pinch of baking soda added to it, should be taken every morning about sixty minutes before the first cup of milk. The bowels should be kept open by daily rectal enema.

As a guide for non-fermentative lunches a few specifications may be given: 1. Raw, grated carrots or turnips, water cress, parsley; egg—soft boiled in shell; Swedish health bread, unsalted butter, home-made mayonnaise dressing. 2. Onions, sliced and seasoned for a few minutes in water; lettuce, garlic, chopped in oil; parsley, cottage cheese, Swedish health bread, peanut butter. 3. Cabbage slaw, lettuce, bull nettle, parsley; crisp bacon, baked Irish potato, or corn meal mush. 4. Celery, water cress or lettuce, parsley, dandelion, French sardines, with Swedish health bread and unsalted butter.

#### SUPPERS OR DINNERS

With the exception of lettuce, which can be used at any combination of foods, the vegetables of the third meal of the day should be cooked. But with cooking is not meant either boiling or frying, but steamed, broiled or baked, and preferably at a temperature not exceeding 200 degrees Fahrenheit. For it has been ascertained that the finer elements of the foodstuffs—the wonderful vitamins, or life bearers—are destroyed by boiling. And, as boiling occurs at a temperature of 212 degrees, it follows that any kind of cooking, if the full value of the food is to be retained, should never be allowed to reach a higher temperature than that of "simmering," which occurs at 195 to 200 degrees. It is thus



readily seen that the fireless cooker, which can be regulated to hold any degree of heat, provides the greatest opportunity for the preparation of real health food. But it is quite possible to adjust an ordinary oven or steam cooker to the desired degree of temperature by a simple method of ventilation.

The vegetables that especially favor the neutralization and elimination of tissue poisons are the **garlic, onion, bull nettle, water cress and lettuce**; and in some form or other the patient should try to find a place for them on his daily bill of fare. On the other hand, the heavy proteids, such as eggs, cream, meat, beans, peas, lentils, while highly "vitaminous," become danger foods if taken in excess. Hence, the safe enjoyment of these nitrogenous foods depends upon the character of the other foodstuffs, the exercise and environment by which any nutritional surplus may be held in proper adjustment so as not to overbalance the patient's physiological needs and capacities. Hence, for the purpose of aiding the judgment in passing a fair estimate as to the quantity and quality of foods, compatible with the best of health, the following bill of fare will furnish a safe guide for a constructive diet:—

#### DINNERS (Cooked)

1. Spinach, dressed with home-made (no vinegar) mayonnaise, carrot, parsley, ripe unpickled olives, undressed rice, sweet butter.

2. Asparagus, baked potatoes, fish, parsley, garlic, gravy (no bread).

3. Cauliflower, string beans, egg, parsley, bull nettle.

4. Steamed young onions, lamb (no grease), sweet potatoes (no bread).

5. Artichokes, egg, rice, turnips, parsley, bull nettle (no bread).



6. Stew of garlic, parsley, onions, barley, joint of lamb, chili pepper.

7. Macaroni with onions and cheese, garlic, carrots, parsley and spinach (no bread).

8. Beets, summer squash, parsnips, mustard greens, upper cut of a round steak (no bread).

9. Puree of green peas or lentils with onions, thyme, garlic, carrots and parsley. Served with lettuce sandwich and white fish.

10. At 10.00 P.M. a raw, crisp apple, orange or grapes, according to the season.

#### REMARKS

Only the products of whole wheat bread or rye bread should be used. Unsalted butter preferable. Pure spring water, cold or hot, the only beverage to be used. Thorough mastication is essential. Excitement, worry, nervousness, hurry, temper, despondency, criticising attitude, heated discussion at meals, affect the system as positive poisons. No unkind word should ever be spoken at meals. The gastric secretions are as sensitive to conditions of the mind as the sensitive plate of the camera is to light. Joy exhilarates digestion; gloom depresses or vitiates it. Eating is a business in itself and should be separated from all other mental or physical engagements.



## CHAPTER IX

## "DANGER FOODS" IN DIET

A class of foodstuffs which have found their way into our general diet are the constantly increasing substitutes, which by under-selling by a few cents the real, nature-sanctioned foods, are threatening to crowd the latter out of the market and the household. Sanely and dispassionately considered, foods can be falsified, but not substituted. A food is a food only because of the life, health and power it is capable of adding to the organism, not because it can stimulate the palate and satisfy craving. What gives to food its distinguishing characteristics is the soluble life elements contained in the physiological-nutritional term, "vitamine"—or life carrier. And these life carriers are principles of evolutionary energy, generated in the grain, the fruit, the meat and the vegetable, in the long course of evolutionary unfoldment, and under the vital and creative interaction and co-operation of sun and air, water and earth.

Hence, food substitutes, to have any vital value, must have in their composition the spontaneous, self-generative action of the elements substituted, and succeed in endowing the particles of their substance with the power to choose and to respond to the impulse of life and energy so as to incorporate into its own nature the intelligence of movement and vitality of structure without which the power to sustain life becomes impossible.

In other words, the manufacturer of food substitutes is as far from producing a life-generating energy in his output as a taxidermist is giving vitali-



ty to the stuffed birds which he is draping in the feathers and earmarks typical to the corresponding living species.

But the real menace, however, in the food substitute does not lie so much in the loss of money paid for an article which falls short of its face value, but rather in the far greater loss of nervous expenditure involved in the labors of digestion without any compensation in added life and strength to the organism. Substitution of foodstuffs is as undermining to the blood and tissues of the body as the substitution of wearing fabrics is to our clothes. In either case the output is "shoddy," and fails us when most in need. It is the substitute in foodstuffs that causes the sudden collapse of an individual under the attack of a cold or an epidemic, which under normal health and strength conditions would have been promptly repulsed by the organism.

To the category of substitutes belongs all so-called "bracers," appetizers or stimulants of any kind; all sifted, sorted, bolted flour; all "predigested," "sterilized," "bulgarized," saccharinized, fried, shortened, extracted, displaced, creamed, bleached, "blanketed," "filled," etherized, mineralized, "embalmed," "immunized," or in any way decomposed, devitalized or denatured products passing on the market as foods or food substitutes, and by which we are made to believe that life, strength and health of our organisms can be maintained.

As a further specification of things to be avoided, the following list of "dietetic don'ts" must be strictly observed: Alcoholic beverages; drinking with meals, except when positively thirsty, and then only pure water; greasy soups; any form of frying or cooking with grease; any bread made from white flour; any form of pastry, pies, puddings or fruit compotes, flavoring or coloring extracts derived from coal-tar products; all candies, malted extracts, brown



gravies; restaurant made, vinegar-mixed salad dressings; manufactured spices; coarse, graham or cracked wheat bread; bran; oysters or any kind of shellfish; pork; veal; any combinations of cheese and nuts at the same meal, cheese and eggs; cheese and meat; milk in cooking; bread with rice or potatoes; coffee with sugar and cream, or coffee at any other time than in the morning; chocolate or cocoa in any form; "pasteurized" milk; ice cream and any flavored soda water fountain product.

In the preparation of food, the frying pan should be discharged from the cooking utensils; for at a certain temperature fat loses its structural integrity and breaks down into fatty acids and glycerine. According to their molecular structures, different fats decompose at different temperatures. Thus the volatility of the butter starts degenerative changes in its nature as soon as the temperature reaches 250 degrees Fahrenheit, while lard and beef fats, having a closer molecular structure, remain intact up to 350 and 450 degrees. Olive oil resists decomposition longest of all fats, maintaining its integrity until its temperature reaches a point of 600 degrees. At that temperature, however, glycerine itself decomposes into acrolein, which by its penetrating acidity exerts a corrosive influence upon the tissues of the digestive tract, and becomes one of the causes of dyspepsia and gastric ulcers.

This readiness of butter to decompose under heat accounts for its quick breakdown into rancidity, and thus of all fats is least fit for use in cooking. Even as shortening in the preparation of gravies, soups, dressings and pastry, butter becomes a "danger food," and should therefore be strictly limited to table use for buttering of bread or potatoes.

The decomposition of fats into glycerine and fatty acids, however, is only one of the menaces that attend the frying process. By imprisoning the pro-



teid molecule inside a capsule of grease, it becomes impervious to the action of the gastric secretions, which not only means an extra increase in the digestive labors, but, if the digestive secretions are too weak to release the proteid molecule, it also means a loss to the entire economy of nutrition, both in the reckless expenditure of nervous energy and in the loss of digestive fluids. The acid stomach with its "heartburn," so often experienced by people after indulging in greasy soups or gravies, indicates the effect of the outraged stomach to revert its peristaltic movements and throw up the offensive, indigestible mass, after having failed to effect its peptonization and emulsification.



## CHAPTER X

## THE DRUGLESS TREATMENT OF NERVOUSNESS

The word "nervousness" is often used in a misleading sense, and given a significance alien to the condition in itself. The word may be used to indicate bad temper, which is a mere superficial conception of the term; while taken in its deeper meaning, it indicates a condition of systemic decentralization,—a condition in which the sufferer finds himself at times in the hands of an uncontrollable and even unaccountable nervous distress.

Due to inner shock, arising from some psychic, mental or physis causes perhaps long forgotten, the condition involves the one or the other department of the central sympathetic system, with its controls in the solar plexus and its field of action in the weakest link in the chain of subconscious impulses.

Hence, in its deeper meaning nervousness in most cases has a psychic or semi-psychic basis and is due to an insufficiency of volitional restraint—though the loss of temperamental equilibrium and inner poise is not infrequently aggravated and even caused by an injudicious indulgence in heating, stimulating and nerve-irritating foods. In this case the cure is directly affected by dietetic adjustment.

And a first principle to be considered by the nervous sufferer is to avoid shock—moral or physical—such as follows upon sudden changes of personal environment. All strains in thought or action must be guarded against; extremes in dress, exercise, temperature should be avoided; too hot or too cold dwelling apartments, too hot or too cold beverages, too sudden and intense movements, too animated conversation.



The condition for health lies in balance, attainable only by and through painstaking application of one's available mental, moral, and physical energy to definite purposes of the larger, impersonal, and universal order of life.

Hence, any indulgence, be it in conversation, games, reading, sporting, etc., for no other purpose than that of spending time and energy and to insure thrills, becomes a leakage of individual life, an outflow of energy without a corresponding inflow of fresh, creative power. Motives and purposes, if of high character, connect us with the corresponding power currents of universal compensation.

The first step towards the restoration of health and power lies in an attitude of loveliness, usefulness, and surrender of egotism. Furthermore, we must avoid shocks along physical and emotional lines, in exercise or in diet. A subdued, modified tenor of personality should pervade our daily life, coupled with an adjustment to a rhythmic order in rising and retiring, eating and exercising, etc.

Nature has distributed her vital batteries in every domain of evolution, but the key can only be found by observing the laws and principles embodied in the orderly sequences of rhythmic living. Twice during the week, at the time of retiring, a bath in a tub of water of comfortable warmth—not exceeding 99 degrees Fahrenheit—and rendered saline by one pound of Epsom salt; the bath should not exceed twenty minutes, then proceed to bed and enter a state of relaxation.

Every morning some twenty minutes should be devoted to muscular development and breathing exercises—always remember that exhalation is as important as inhalation, and relaxation as essential to muscular power as tension. An attitude of receptivity and plastic impressiveness is of such importance to growth and power that its practice



should form a feature in relation to any plane of life.

Rigidity, tightness, stubbornness, resistance, fears, suspicions, lack of trust and faith in ourselves and others, bring upon us an isolation, physical or mental, which gradually close our vessels into stagnant pools of perverted energy. It is safe to say that it is the poisons generated by this attitude in our constitution that cause more breakdowns than even excesses in eating and drinking.

Relaxation, mental poise and moral trust should constitute the opening movement to every new morning's life, followed by deep, sustained exhalations and inhalations, not to exceed fifteen minutes. By an effort resembling an attack of coughing or sneezing the air cells of the lungs should be thoroughly emptied from every residue of stagnant night air; then a few moments of tensing and relaxation of every muscle in the body,—arms, neck, abdomen, limbs and feet,—so as to insure volitional control of every muscle of the body. An hour before breakfast, so as not to interfere with the digestion, take two teaspoonfuls of lemon juice in a tumbler of distilled water, to which may be added one-half teaspoonful of baking soda, for the sake of neutralizing the bacterial acids of the blood.

The breakfast for those suffering from nervousness should consist of oatmeal, cornmeal, or rice, according to season or geographic position. In the tropics the rice, by its cooling properties, is better, while oatmeal and corn, by their heating qualities, are for northern latitudes or colder seasons. In either selection the mush should be seasoned with an onion—the size of an egg—and thoroughly cooked in with the cereal. After cooking, which should at least cover two hours, and in a double boiler, the mass should be pressed through a wire strainer, so as to remove the coarse and indigestible fibre, and yet retain the valuable salts that adhere close to the



hull of the grain. The meal should be small, and well chewed, so as to insure an empty stomach at about 10.30 A.M., when a glass of milk, goat's milk or whey may be sipped and churned in the mouth before being swallowed.

At 12.30 lunch, which should consist of some raw vegetable salad in combinations like the following: Turnips, lettuce, parsley, soft egg omelette and a slice of old, stale rye or wheat bread; or carrots, celery, lettuce, poached egg, whole wheat toast; or lettuce, cabbage slaw, whipped egg, seasoned with olive oil and salt, well baked rye bread; or tomatoes, green young onions, parsley, chili bell pepper, scrambled egg, toast; or dandelion, mustard greens, parsley, cucumber, old stale bread. Butter may be used sparingly, and a teaspoon of olive oil precede each meal; but under no circumstances should vinegar or lemon juice be used in dressing. Luncheon should be small so as to allow for some sweet fruit at about 5 P.M.,—apple, grape, blueberries, or oranges.

Supper at 6.30 of two or three well stewed or baked vegetables, in the following combinations: Onions, carrots, parsley, fish (salmon, oysters, lobsters, shrimps being barred from the menu), boiled rice in place of bread; bell peppers stuffed with a little meat, parsley, parsnips; baked potatoes, summer squash, beets, parsley; spinach, celery, mustard green, cornmeal mush, sliced and baked, but with crust removed; string beans, oyster plant, celery root, rice; turnips, parsley, corn on cob; peas, carrots, peppers, mutton. Meat should not be used more than three times a week, and never in combination with bread, potatoes or cereals.

At retiring—9.30 or 10 P.M.—a cup of vegetable bouillon prepared from one third teaspoon barley, two sections of garlic bulb, small onion, spray of parsley, one-fourth teaspoon unground flaxseed, and a slice of hot pepper. Boil an hour, then press the



puree through a wire strainer. A teacup of this extract should be taken at night on retiring, made fresh every evening.

After being undressed, the patient should be massaged in warm olive oil. The parts especially to be manipulated are the space between the toes, the groins, armpits, space behind the knees, neck, and up and down the spine. A few minutes should be spent in deep forward and backward movements of the body trunk and in tensing and relaxing the muscles; vigorous forward and backward kicking, rhythmic strokes (windmill fashion) with the arms, deep, measured, rhythmic breathings. This should be followed by an attitude of relaxation, the mind relapsing into a state of peace, self-scrutiny and haleness of existence. The closing moments of the day should be an effort to fasten one's energies on that Unknown Presence, which is the source and center of all power.



## CHAPTER XI

## ELECTRIC OR MAGNETIC FOOD FOR NERVOUSNESS?

In the fruit we undoubtedly possess the highest type of food as yet evolved in the vegetable kingdom. Consequently it is in fruit that we find the strongest manifestation of electro-vital energy,—a fact which may explain its sometimes unique and unexpected action on the human system.

For electricity, *per se*, by its very nature stands for the principle of action. Its purpose is at once a breaking and making of equilibrium,—a destroyer and creator of life. By the affinity for its opposites, the electric energy breaks up heterogeneous and unstable compounds which may be normal and harmonious as isolated processes, but become alien and destructive as soon as they form a hindrance to the movements of the larger life.

In the individual organism the action of any independent separate function, however beneficent in itself, becomes a source of positive poisons, inimical to the health and life of every other function of the system. Hence it follows that the presence of fruit in a poison-charged, nervously overstrung system, by starting a fresh series of physiological polarizations, may result in the violent breaking up of chemical affinities, and, through the process of attraction, extraction and destruction, succeed in effecting a release and elimination of systemic poisons, which according to the pathological severity of the latter, may range from a mild purgation or summer complaint to a threatening typhus, with gastrointestinal convulsions. The action stands for an



attack of the fruit acids on the bacterial acids; the consuming fire of the electric energy in extracting and destroying the mass of vital poisons held suspended in the cells of the system, and brought into active, nerve-shocking engagement by the ferociously charging electrons contained in the acids of the fruit. For, if the system should not possess the physiological balance, nervous poise and vital resistance to meet the shock, the result might be serious and even fatal. The many so-called ptomaine poisonings, neurasthenic abnormalities and individual idiosyncracies, arising from indulgences in fruit, have their true explanation in the electric action, which, like a physiological thunderstorm, strikes its vital bolts in the poison nests of the organism.

In the fruit—this fairy woof of oxygen, sunshine and electricity—we find an acid, which, like the Trimurti in the Hindu mythology, is at once destructive, instructive and constructive; or, in its metaphysical terminology, a creator, sustainer and destroyer. We often make the mistake, in our appreciation of physiological disorders in relation to fruit acids, to identify them with the bacterial acids arising from systemic fermentation. Hence, while rheumatism and neuralgia undoubtedly have their origin in acids, it is a mistake to identify these acids with fruit. The mistake, however, is based upon the fact already referred to, that the presence of fruit acids in a system reeking with fermentation will stir up the bacterial breeding nests with the same effect as a gust of wind, striking a heap of dust. The dust has not increased, but its presence has been brought into painful evidence. On the other hand, we must not fail to realize that acid fruit, used in combination with any cooked cereal, vegetable or meat, by interrupting the hydrochloric secretions in the stomach, will seriously interfere



with digestion and, in starting fermentation of the gastric contents, give rise to secretions of its very opposite,—the acids and ferments of bacterial action in the mass. And it is these acids that, by crystallizing into carbonates, urates, oxalates, etc., and introducing them between muscle bundles or in ducts, throw the system into the pathological varieties of rheumatism, neuralgia, and congestion of ducts and passages. So far from being a fair argument against fruit as a remedy against rheumatism, the condition should serve as a caution and discretion in our usage of fruit. For a remedy, if taken in moderation and under guidance of positive knowledge, may eliminate the very disorder which a careless, thoughtless, blundering indulgence of the same remedy will give rise to.

As the electric energy in Nature depends for its presence and expression on the substance used as its vehicle, so, in the order of its biological or physiological associations, its power ascends with the subtleness and refinement of the organized substances. This gives to the fruit its pre-eminence of electric energy, while the vegetables, by their coarseness of fibre and lack of textural penetrativeness, are magnetic, and thus hold the biologic balance of power. The difference between the action of the vegetable and the fruit may be best expressed in the differences between the force of defense and the force of aggression, between the principle of conservation of life and the principle of advance in life! Practically applied, this interrelation between the fruit and the vegetable has the greatest bearing upon our physical existence. To its very nature receptive, the magnetic foods—the vegetables—build up by **affinity and absorption**, while the fruit, by its electrical qualities, its aggressiveness and tendency to attack, eliminates by **destruction**. Thus a baked





potato and an onion introduced into a poisoned system, by virtue of their magnetic properties, will attract the poisons and, by an absorption of the latter into their matrix, remove them from the organism, while a dish of strawberries or peaches will pursue the alien elements, not to absorb them, but to destroy them, leaving the elimination of the pathological wrecks to the magnetic carriers,—the alkalies of the acidulating fluids. Hence, to the systemically or constitutionally nervous—i.e., to systems replete with organized poisons—the vegetables, either raw or cooked, as foods or medicinal decoctions, are safer eliminators than fruits, while to the sluggish and overnourished the restoration and maintenance of their equilibrium require all the fresh fruit the seasons offer.

As a balancing point between the electric and the magnetic foods, between the acids and the starches, between the fruits and the vegetables, we find the nut, the grain, and the egg,—representatives of the nitrogenous elements of Nature. These foods form the field of exchange,—the neutralizing center or physiological shock absorber for the interchanging polarities of the alkaline and acidic force currents. Hence a diet, to be full and complete, must consider the judicious blending of all these foods, though any abnormal condition of the system, due to excess, may demand the removal from the bill of fare, for a longer or shorter period, of the one or the other of these representative groups of food. And, while the nutritional balance and the physiological harmony are the ideals of physical existence, always to be aimed at, the ever-important point is to accept the true method of elimination or adjustment by which such a balance can be safely reached and maintained. To the wise, the pure, and the self-controlled all natural, plain foods are pure, good and



effective, while to the self-indulgent, lustful and intemperate every food, no matter what its intrinsic value to life, by capricious, unwarranted mixtures can be turned into positive agents of destruction. The guaranties for a continued ascent of life do not consist in the mere consciousness of its right of possession, but rather in the effort of turning this possession into the greatest service to the human race.



## CHAPTER XII

## THE RELATION OF SUGAR TO NERVOUSNESS

While arguments are advanced for the use of sugar as a fit and wholesome food for the nervous, the fact remains that back of any "free" or extracted sugar stands the specter of a violated, evolutionary law. For it is no more reasonable to hold that Nature furnishes "free" sugar from the cane or beet than that she serves us alcohol from the grain or potato.

The relation and interrelation between sugar, starch and alcohol is very intimate. Though powerful agents of physiological stimulation, none of them possesses any real food value in themselves. But a substance which brings no food supply to back up and sustain its work of stimulation is a "danger food," as the strength thus brought out is due to whipping, not to feeding, the release, not the increase, of constitutional reserve forces, and consequently means a loss in place of income to the body economy. As the starch of our finely sifted white flour breaks down in the stomach into cane sugar, so the latter, in its turn, and due to the same chemistry, breaks down into alcohol, thus explaining the similarity of effects which the indulgence of each one of these substances have upon the system.

The strenuous life in the modern cities with its constant demand for renewed nervous stimulation, through physiological indulgence, has given rise to the unrelaxing chase for things of craving and appetite. To sustain his rapid-fire engines of pleasure, the individual takes recourse to such forms of



food mixtures, which in their gastric fermentation most quickly and effectively bring out the alcoholic lash. Such food mixtures, with all the fermentative possibilities of organic chemistry, is found in the three danger foods,—candy, sugar and pastry.

This interrelation of food substances engaged in the alcoholic output accounts for the rapid rise in the sugar consumption during the last few years, when from a little more than fifty pounds per capita in the year 1900, seventy-five in 1909, and ninety-three pounds in 1917, the sugar consumption of last year under the shadow of national prohibition made the staggering jump to one hundred and twenty-five pounds of extracted sugar for every child, woman and man of the United States.

The present difficulty in obtaining alcoholic beverages has thrown the individual on his own systemic resources, so that by indulging in foodstuffs that lead to alcoholic fermentation he is able to obtain for his nerves the stimulation of alcohol itself—having the brewery and distilling process in his own respective stomach.

Hence, alcohol has in sugar a most complete substitute. As to the difference in its effect on the system, the substitute is even worse than the thing itself. For, while respectability sanctions the intoxication and inebriety arising from indulgence in candy and pastry, the better class of society looks yet upon inebriety, due to liquor, as a vice. Medical statistics, recently obtained in one of the largest communities of the Pacific Coast, have shown that at present over eighty per cent. of the school children are threatened by degeneracy of the optic nerve and nearly all of the remaining percentage suffering from cardiac insufficiency. Other statistics brought out through last year's national health census, prove the existence of a positive relation between the in-



crease of "free sugar" consumption and the growth of insanity. During last year the destruction of human life from this affliction alone amounted to over 120,000 cases.

It is only natural that under the influence of this smothering avalanche of sugar, candy and pastry consumption, the nerves of humanity should sustain serious shocks to the keenly energized relay stations or switch boards that interrelate the ganglionic and cerebro-spinal system. For it is over the transits of these spinal communicators that the interchanging messages of the two systems get tangled up and bring about confusion and disorder in the mind of the afflicted—an entanglement which, barring accidents and mental aberration, can almost be said to be entirely due to fermentation and alcoholization of the blood through wrong feeding.

Stripped of its iron, sodium, magnesium and water, and only in possession of mere traces or residues of potassium, sulphur and calcium, the sugar molecule finds itself reduced to the active principle of a physiological vacuum, and enters the stomach with its vampire affinities turned upon every substance within its power of influence. The acid stomach which mostly accompanies the habitual candy and pastry consumer is the result of the sugar, breaking up the gastric contents in its search for some morsel of iron, sodium or magnesium to satisfy the hunger of its ruptured affinities.

Another menace due to sugar indulgence lies in the excess of uncalled for saccharine matter retained in the system and giving rise to a constant over stimulation of the nerves. As one-tenth of one per cent. constitutes the normal amount of sugar required to meet all the expenditure of energy involved in muscular innervation, it follows that if a larger percentage, due to an excessive intake of sugar into



the system, is forced into the blood stream, a premature detonation will occur with a threatening stroke of short-circuiting in the capillaries and nerve tactiles. In the course of time the effect of these physiological explosions will be manifested in a weakening and partial destruction of the insular tubing surrounding the nerve fibre. From this it follows that, if an abrasion of the insulation should occur, the nerve would become exposed, and its current deflected into the surrounding tissues, causing abnormal conditions to arise in the nerve life, such as migrain, tic douloureux, spastic paresis, loss of muscular and nervous control, general or functional neurasthenia and even partial paralysis of the involved structures.

The special danger that threatens the system from excessive sugar lies in the change of the latter into alcohol. The introduction of the latter poison into the general circulation starts a career of physiological degeneracy in the cells and tissues subject to its influence. Placed side by side with a white corpuscle, the alcohol will speedily demonstrate to what extent it has the power to disturb the integrity and efficiency of body life. In an instant of time the white blood corpuscle is slaughtered, and, as it is the latter that holds the function of health police and constitutional defender of the system over and against the microbes and bacteria of internal or external infection, it is readily seen what destructive influence saccharine fermentation, with its alcoholic output, has upon health. No longer in a position to remove the constantly accumulating waste matter and fatigue poisons from the system, the tissues in consequence begin to ferment and give rise to that flushed and bloated appearance, characteristic to the glutton and drunkard,—an appearance so often misinterpreted,—a "picture of health."



In the course of time such conditions must spell wreck and ruin to organized structures. The local or general blockade of the capillaries caused by a fermentation and rotting of the accumulated excess gradually condenses into pathological compost centers, where, under the strain of intense bacterial proliferation, the living tissues become perverted into the centers of corruption known as ulcers and tumors of a pathological organism.

In its extracted or concentrated form sugar thus becomes an avenging nemesis, whose vampire tactics start the levers of reaction that through the very pain and suffering inflicted upon the transgressor brings about the restoration of his physiology to the healing and regenerative influence of law. Like the fabled dog of Actyon, sugar in its destructiveness turns about to devour its own host. "As ye sow, so shall ye reap," holds good on all planes of life. Action and reaction are equal. The violation of law must be followed by the restoration of law.

From a moral point of view the influence of sugar on human life is not less disastrous. In the relation of sugar to appetite we recognize the presence of a great, no less moral than physiological, tempter. For sugar tempts to sins of diet, as passion tempts to sins of moral indulgence. And as by an undue sweetening of our food stuffs we pervert normal physiological hunger into pathological appetite or false craving, so by yielding to the delusive "sweetness" of our passions we pervert our feelings and affections into vice. And, furthermore, as the fermentation and alcoholization of the body tissues lead to physical breakdown and degeneracy, so the perversion of love into sensual indulgence through the surrender to passion leads to moral breakdown and degeneracy.

The lesson which life must teach the individual—if not through health, through suffering—is that the



sweetness of life should not and must not be extracted from the usefulness of life. Only to the extent we feel responsible to Nature can she assume responsibility for us, and gauge our evolutionary advance. Only as long as we accept the laws of Nature as standard for our enjoyment, will she become the gauging and inspiring genius in our pursuit of health, power and happiness.



## CHAPTER XIII

## POISE AND POWER TO THE NERVOUS

To most minds it may sound like a paradox to associate poise—a mere phase of inaction—with active, available power. However, poise has but the semblance of inaction, and occupies in reality the same relation to action as harmony to sound or rhythm to movement—the release of internal energy, freed from the resistance of the medium through which it flows.

Hence, while poise stands for rest, it differs widely from the rest of inaction. Poise is action without resistance,—action on a deeper level,—with its momentum intensified to the extent its force currents are rendered free from obstructions. At a certain degree of intensity the phenomena of action pass out of the range of optical registration and, like the spokes of a whirling wheel, become invisible.

Thus, to use another illustration, while invisible at its own rate of action, the force of electricity becomes manifested the moment its conducting medium offers resistance to its energy. The same obtains with the action of air and water; resistance in their course of progress can alone reveal the direction of their flow and intensity of their movement.

From this it follows that every expression of elemental power, to be visible, is associated with a material obstruction which, though essential for the manifestation, yet, so far from adding to the integral force of the movement, sets up causes for its dissipation.

It is the temporary removal of this obstruction that stands for poise. Hence, the latter represents



a conversion, or balance, of forces on any given plane of action. Hence, we have physical poise, moral poise and mental poise. In sleep we have the natural poise which Nature involuntarily imposes upon her creatures to save them from extinction. For it is by a closing up of the channels of objective or centrifugal functioning, and a corresponding opening of the subjective or centripetal, that sleep becomes the grand and indispensable poise in evolution, by which the dissipation of energy in the daily life of her creatures is restituted and equilibrated. But sleep is not the only poise at the disposal of the individual. By a mastery, through self-control, of his nervous apparatus, the evolutionally advanced individual may succeed in introducing a state of artificial sleep to any organ or center of his physiology followed by a corresponding beneficent result of rest and recuperation. To the extent the volitional occupation of a muscle or a group of muscles in the system is under control, the tissues will regain their dynamic resilience, with a full return of structural and functional power.

The recuperative influence of poise over the structures of human physiology has its possibility in the wonderful co-operative action of the several groups of muscles in the system, by which, in terms of cellular attraction, an unvarying tendency toward equilibrium is imparted to every tissue of the body. Extending all along the median line, from the crown of the head to the sole of the foot, we find a neutral zone from which lines of traction connect every muscle with its lateral opposites, uniting all normally active muscles of the organism into a system of structural co-ordination, in and by which every muscle depends for its strength, tenacity and plastic mobility upon its response to the mate muscle with which it occupies its reciprocal leverage of functional equilibrium.



In facial paralysis the principle of this co-operative lever action between opposing muscles becomes plainly apparent. As well known, it is not on the muscle which sustained the stroke that the disaster sets its grim mark, but on its opposite mate muscle, which, recoiling from its snapped leverage, is forced back on its own pivot of traction. The consequence is the shriveled appearance of the normal but decentralized muscle, while no sign of abnormality is exhibited in the responseless plasticity of its paralyzed mate. The latter is in the grip of a leveling poise, not of life, however, but of death.

By a recognition of this principle of structural equilibrium and the vital recuperation attained by the power of poise, the individual, by sheer will, can introduce functional stimulation to any muscle or set of muscles he may choose. The action, however, involves a mastery over voluntary muscles. It practically means the power to withdraw, at will, the nervous tension of any physiological or mechanical strain from centers of the cerebro-spinal system. Reclined on the back, with the mind set purposely and meditatively on the neutralization of every cellular activity arising within the zone of his self-consciousness, the individual may succeed in inducing a state of cellular sleep to any part of his organism, and yet himself keep awake.

The principle to be understood and mastered in the attainment of poise is found in a trained and self-conscious effort to eliminate personal strain from the system, accompanied by a momentary surrender of the entire physical nature to its own instinctive, vegetative consciousness. The secret of the tenacity and almost unconquerable energy of the structural tissues in the animal is found in the absence of any mental duality or multiplicity in the governing order of its vital processes. With unreasoning or instinctual completeness the animal



surrenders its nature to the creative and unfailing impulse of the evolutionary life current, which, in its undisturbed, elemental power, sustains a perfect physiological poise of the organism. To secure this animal instinctive poise, and yet retain the eminence of his own self-conscious, self-determining intelligence, the individual must remove from his daily interests every strain or color of personality that may deflect from his nature the full, rushing tide of creative, sustaining, harmonizing vitality. In other words, the individual must refuse to identify himself with any emotions of fear or worry, anger, envy, lust, desire, hatred, malice, anxiety, skepticism, suspicion, faithlessness, self-conceit, nor admit of any doubt as to the absolute power of an ever-present, never-failing purpose of the universal divine life to supply every need and condition for the attainment of a strong, virile, healthful and useful life. Dominant personal concerns, especially if isolated from general, social or communal interests, tend to deflect from the life of the individual the power-currents of his evolution, and, if persisted in, may force him to the point of self-consumption, vital stasis, functional paresis, inefficiency, decrepitude, down the jogged torrents of despondency, sickness, degeneracy, premature old age and general dissolution.

On the other hand, the forces of creative evolution are set free and rendered constructive by and through our attitude to life in terms of hopefulness, cheerfulness, faith, courage, optimism, devotion, sympathy, patience, endurance, helpfulness, gratitude, virtue, sincerity and affection. The cultivation of these forces means a softening and increased plasticity of every body tissue, and a subsequently increasing receptivity of every cell of the organism to the vitalization of creative power. And it is in this attitude of physiological and psychological sur-



render to the equalizing, harmonizing and reinforcing influx of spiritual and mental evolution that we find the key to the attainment of poise and power.

The stimulating power of poise is thus readily seen. It provides us a refreshing plunge into the deep sea of calm intelligence after the hampering anxieties of a day's exaggerated personality has been temporarily removed from the psycho-vital levers. This principle of relaxation and poise holds equally good on the mental plane. The greatest problems may suddenly clear into lucidity after the mind has been kept a few moments in a steadying and balancing repose. For consciousness is to the mind what vitality is to the body; and the inflow of a higher degree of intelligence, in terms of self-consciousness, is possible only after the used up, sensationalized and even dementalized currents of appropriated personal consciousness, have first been eliminated from the mind. And the attitude by which this exchange of mentality, with its substitution of old, stagnant, personal consciousness for new, universal impulses of spirituality, is brought about, consists in the surrender of the individual, through mental poise, to cosmic, impersonal, altruistic and creative forces. Thus the condition for the attainment of mental poise lies in the positive refusal of the mind to entertain sense-governed, self-limiting, unbrotherly emotions. No impulse, tending to stir up personal or temporal interests during this interval, should be admitted to consciousness. In the possession of a mind thus rendered calm and emotionless, the individual will have the power to discover the thought and ideas of a higher order of intelligence which may pass across his mental horizon.

The experience is well worth striving for, as the power of a single thought derived from this high plane of consciousness may illumine and solve the most staggering life problems to the individual. For



poise, with its powers of purification, equilibration and inspiration, is a form of prayer, revealing new thoughts and ideals to the purged sanctuary of the mind.

Evolution accomplishes its stupendous task of humanizing the entities on this planet by the cyclic intervals of activity and repose, of labor and rest, of turmoil and silence. They constitute cycles of interrelated and interdependent conditions, the strain of growth necessitating for its continuation the intervals of harmonizing retirement. Hence, a strain of personal ambition, if not modified by moments of a higher selflessness and mental silence, with the attending reinforcement of moral and spiritual powers, must, sooner or later, recoil on its own evolution and pass out from the sustaining influence of creative life. Thus through the power of poise the individual may render himself receptive, on any plane of his nature, to the revitalizing, rejuvenating forces of universal evolution.



## CHAPTER XIV

## TO THE SOUL OF THE NERVOUS

At least four-fifths of the world's nervousness is due to collisions between what we consider individual rights and universal rights; between personal advantages and communal advantages; between man as an isolated, self-centered unit, and man as an integral part of a universal, all-embracing, interdependent brotherhood of humanity.

Now whether we deal with things from a physical or mental point of view, we shall have to submit to the action and reaction of the fundamental laws which we find expressed in every adjustment of causes into their effects, and of motives into their inevitable consequences. . . .

Hence isolation, separation and estrangement of the individual units that constitute humanity leads to the same disorder and disaster as the detachment in a machine shop of its interacting wheels and levers,—the same clash of movements and eventual smash-up of structures and combinations.

The element that isolates and breaks up the unity of humanity is individual egotism, by the influences of which the mental and moral levers of co-operation and solidarity are detached from their reciprocal relations. It isolates the mind from the larger life of growth and freedom, as the cage its prisoner. For egotism strikes decay and death to sympathy; and it is only through the latter that the individual can be made a recipient of the creative and regenerative forces that lie back of all health, power and wisdom of mankind. The very struggle for individual growth, if dissociated from the interest and



welfare of others, becomes a positive cause for degeneracy and suffering, both to the individual himself and to the world.

Whether of the mind or the body, diseases are cumulative, and at first hidden from the notice of the individual. Just as a threatening typhoid may require years to establish itself in the organism, and by a gradual accumulation of poisons undermine the individual forces of resistance, so a mental suggestion or psychological impulse, having been permitted to enter the mind, and remain during long periods as a center for mental deposits in the "sub-conscious,"—while accumulating in power by every new indulgence of associated thoughts and feelings,—may at the arrival of some trying event, some great, soul-rocking temptation, when the pent-up psychic forces move to action, suddenly strike confusion and base defeat to the integrity and balance of the mind. In this forge of the "subconscious" may thus carelessly be wrought the agencies and powers, which in a single stroke of released accumulated emotions can make or break an entire human destiny. Hence the danger of indulging in thoughts and feelings not in harmony with practical morality and altruistic motives. No sympathy is lost, no impulse traceless. In the course of human events reaction will follow upon action, as night will follow upon day, and some time, when least expected, bring out into blazing publicity the subtlest and most guarded secrets of the mind.

"In the field of Destiny we reap as we have sown." And this truth holds good upon all planes of existence. Forces may differ in expression, but not in principle. Thus as the foodstuffs enter the body, so thoughts and emotions enter the mind. And, just as the general condition of the body—its structure, its health and powers—depend, on the one hand, upon the integral character of the food itself,



and on the other upon the needs and receptivity of the organism, so in a corresponding way the feelings and emotions received by the mind depend, for their moral value and safety, first upon their own integral nature, and secondly upon the actual constitutional needs of the mind itself for any given type of instruction.

For the metabolism of ideas are governed by the same principles as the metabolism of foods. On either plane the law holds good, that supply without a corresponding demand leads to congestion, and that, on the other hand, demand without an adequate supply leads to starvation. And as excess in food gives rise to physiological congestion with its ever attending phases of fermentation, intoxication and nervous enfeeblement, so excesses in mental processes,—i.e., in the crowding or stuffing of the individual mind with instructions beyond its capacity of assimilation or powers of practical utilization—causes that mental and psychic congestion which sooner or later leads to the moral laxity, intellectual rigidity, and nervous irritation brought into painful evidence by the idiosyncracies and eccentric personalism of our present generation. As is readily seen, it is egotism in either case that lies back of the disturbance;—the desire to acquiesce, to possess, and wield powers, not for the sake of service and moral betterment of humanity, but for the sake of personal influence and selfish gratification.

The great dominating thought, constantly to be kept before us is the realization of our responsibility as self-conscious, self-determining creatures of thought, will and feeling. New powers and opportunities add new duties to the individual, which he may turn into triumphant success or crushing defeat, according to the attitude he takes to life and its demands. The success or failure of an entire moral or mental life is contained in the simple yet



profound formula as expressed by the Philosopher of Nazareth: "He that gives his life shall find it, while he who takes it shall lose it everlastingly." Again and again the individual, like once Hercules, is facing the choice of the parting roads,—duty or pleasure, service or indulgence. Again and again he must prove himself either a deathless creature of soul and destiny, or a vicious tumor on the moral life of the universe.

Man's real success lies in his power to create moral states out of physical conditions. And the states which especially lead to success and power are those of brotherhood and good will to all. On the other hand no acid is more corrosive, no frost more withering to physical growth, than unbrotherliness, envy, jealousy, anger, discontent and covetousness are to the growths and structures of the mind.

The great though almost unknown secret of successful human life is not contained in what is generally termed success,—which, to the extent it means separation from the success or failures of other creatures, is worse than failure itself,—but in the consciousness of solidarity and brotherhood with all that lives. There is nothing more fatal to nervous poise and mental peace than to regard one's self as a separate thing in life, a detached wheel in the great social or cosmic machinery, whirling around its axis by and for itself, clashing with other wheels in general destructiveness. Health, peace and success, individually or socially, have their sole basis and possibility in discipline, order, harmony, rhythm, responsibility and general interdependence.

Strictly speaking, every mind, being an integral factor in the world's moral and mental possibilities, must be considered a public agency, to be conducted in conformity to the safety of the commonwealth. For the present crisis of intensified psychology, with its unscrupulous application by mind over mind as



a means of rule and influence, should teach the individual that to conduct the movement of his mind and protect its integrity should be the main business of his life. There are as many diseases of the mind as of the body. Chills and fevers, convulsions, congestions, inflammations, vicious bacteria, states of putrefaction and general degeneracy, tumors, adhesions, gangrene, and other abnormalities, are as typical on the mental as on the physical plane. And thoughts tainted by vice, egotism, jealousy, covetousness or unbrotherliness in any form, are psychic germ breeders and infection carriers, spreading their sordid contagion from mind to mind, whenever there is found a weak or unguarded spot for invasion. Egotism, even in its milder form of expression, such as personal worries, anxieties, fears, desires, curiosity, procrastinations, unkind criticisms, "white lies," misrepresentations, insincerities, disloyalty, double-ness, base flattering, deceit and conceit, slandering, cheap gossip, scandal mongering, self-justification and self-flattery, etc., will inevitably lead to disturbances of the mind, loss of poise and balance, decentralization and unequal nervous tension, with its final lapse into morbid states of feeling, neurasthenia, psycho-hyperæsthesia, neurosis, melancholia, and the innumerable life-racking aspects of the modern demon of nervousness. Directly or indirectly, they all spring from a trifling with the mind, allowing its supreme office to be used for the puerilities of selfish, isolated, personal indulgencies.

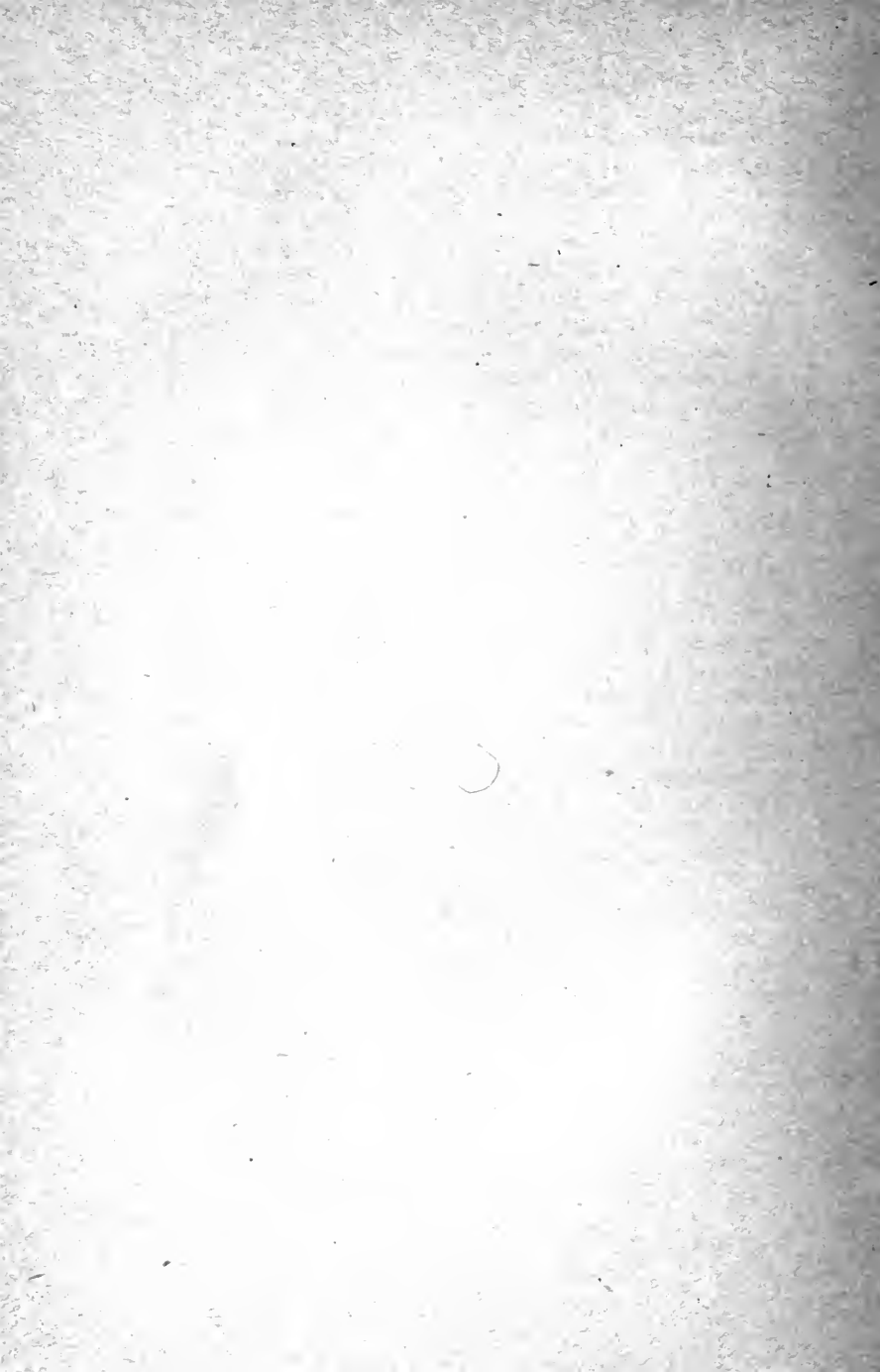
If a feeling should have grown beyond our power of control, the only safe and effective way of dealing with it is through mental silence. The positive refusal, even but for two minutes, to entertain a morbid and powerful impulse, may often suffice in undermining its position and open a way to peace and harmony in its place. During silence the mind should be filled with an effusion of heart glow and



gentle steadiness, with the noises of the brain life compelled to solemn stillness. After a few days of practice the power will be gaining, and victory at hand. A new peace and joy comes into the mind. It feels as if it had received a rejuvenating bath, while the body will feel the sweep of mental power as from an electric induction. Old chronic troubles, shaky nerves, withered muscles, hardened arteries, will release their self-strangling tension and give way to the melting, solving, mellowing impulse of a larger, stronger and greater life.

Says a writer in the splendid Point Loma publication, *The New Way*: "It is in the moments of silence that we gradually become aware of the great purpose and promise of life, and of what we really are. Especially at night, as the last act of a well spent day's performance, a few minutes' real mind silence will open up to us the very highest and divinest in our relationship to the inner world; every month a little clearer and more understandingly; and by night and by day the effect will be with us and cause us to enter an altogether new and real and unexperienced realization of life. Life is a great and splendid thing, no matter the environments, when we know how to live. And this knowledge of true living comes from watching our thoughts and mental states, and by expelling those that are in the way of true unfoldment. It is an incredibly easy task, as well as incredibly fruitful, this expelling of unbrotherliness in our attitude to life, and displace it with feelings of tolerance, sympathy, patience, charity and good will toward all men."

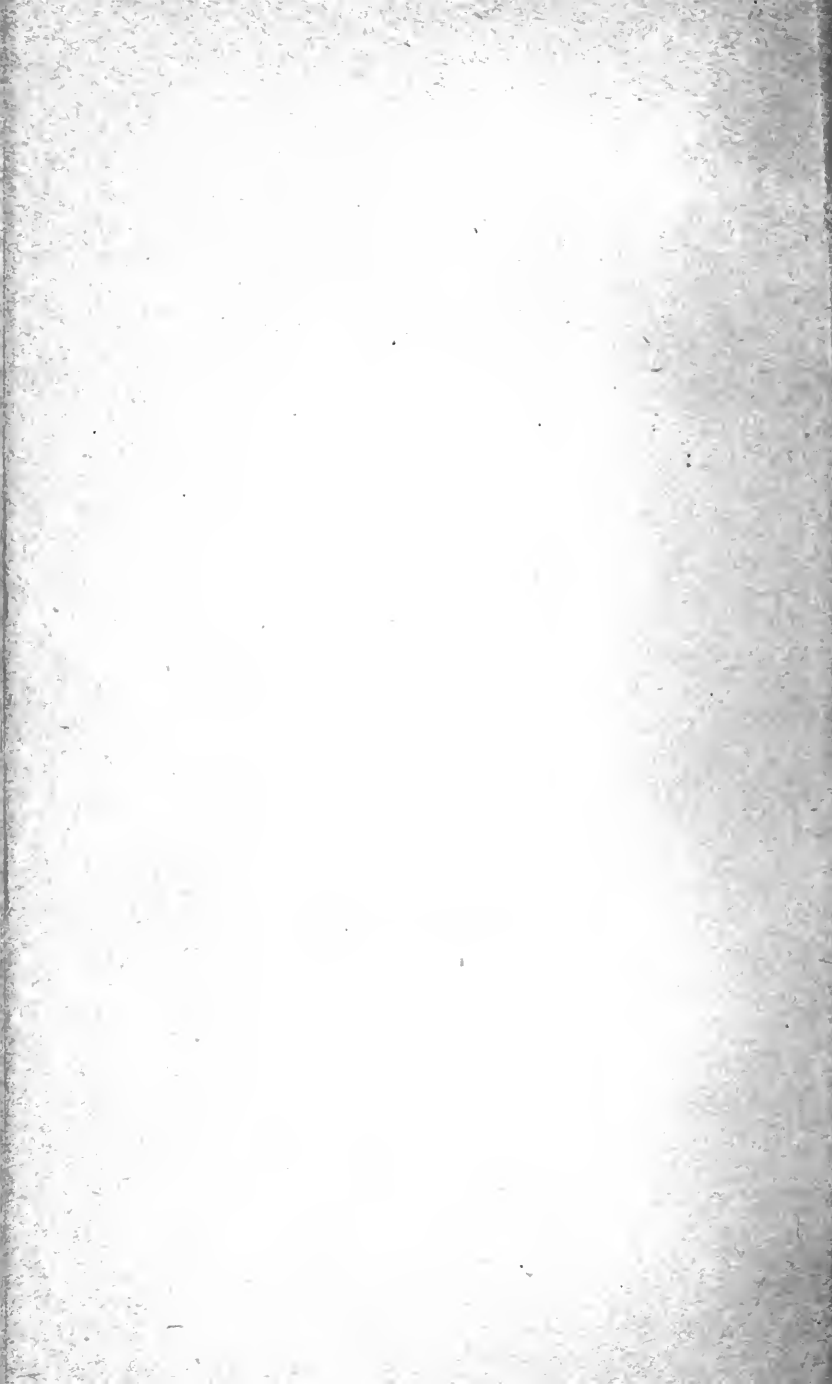


















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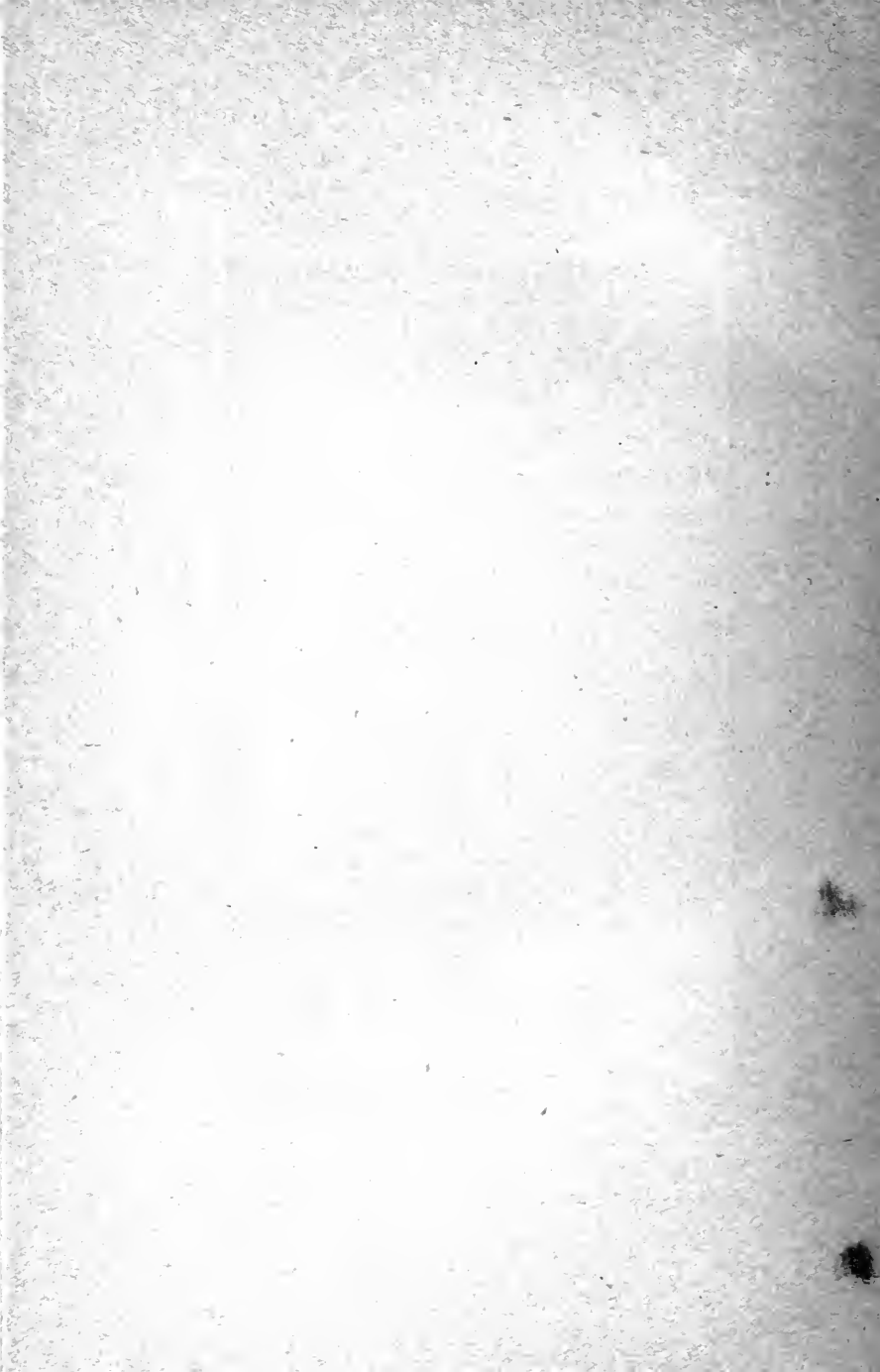
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